MORRILL KINDRED IN AMERICA

M. L.

GENEALOGY COLLECTION

1433882

ALLEN COUNTY PUBLIC LIBRARY
3 1833 01419 5330

GC
929.2
M83S
V.1

from the Author

MORRILL KINDRED IN AMERICA

MORRILL KINDRED IN AMERICA

AN ACCOUNT OF THE DESCENDANTS OF ABRAHAM MORRILL OF SALISBURY MASSACHUSETTS 1632-1662 THROUGH HIS ELDEST SON ISAAC MORRILL 1640-1713

BY

ANNIE MORRILL SMITH

Long, long after we have passed away out of men's sight and out of men's memory,
The world, with something that we have left upon it, that we have left within it, will be going on still.

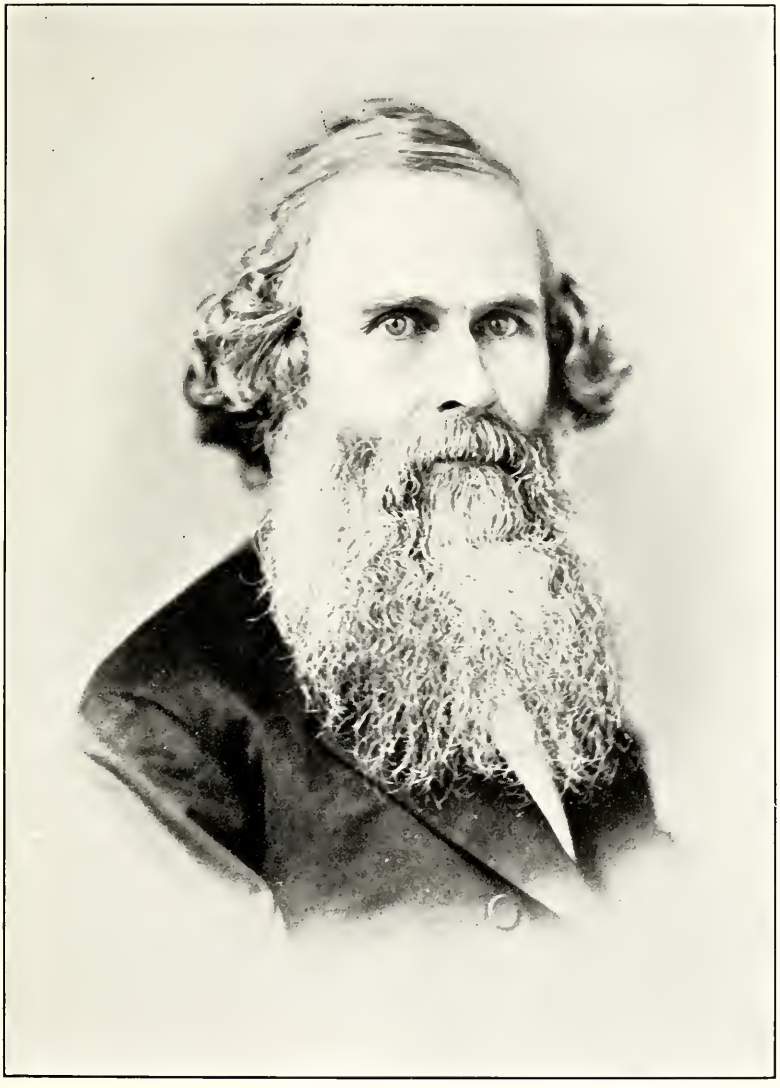
PHILLIPS BROOKS

"The spirits of the dead are real and mighty; the leaders of mankind through all time still guide its onward steps, though their bodies are in the grave."

No. 134 Annie Morrill Smith

THE LYONS GENEALOGICAL COMPANY
NEW YORK MCMXIV

1433882



H. E. Morrill M.D.

DEDICATED
TO THE MEMORY OF MY FATHER
HENRY EDWIN MORRILL

CONTENTS

PAGE

Title Page 3

Prefatory Note 11

Introduction to Morrill Kindred in America . 15

Tablet on Gate of Roxbury Burial-ground, Eustis and Washington Streets 16

Isaac Morrill Family Estate in Roxbury . . 17

Morrill Family in England 18, 32

Ancient and Honorable Artillery Company . 18, 33

Abstract of Will of Isaac, Brother to Abraham Morrill 19, 20, 21

Extract from Will of Daniel Brewer . . 21

Old and New Style Computing Time . . . 21, 22

Isaac Morrill as Roxbury Feoffee . . . 22

Arrival of Abraham and Isaac Morrill on Lion, Sept. 16, 1632 . . . . . 23, 32

Oath of Allegiance 26, 27

Oath of a Freeman, Old Form 28

Oath of a Freeman, New Form 29

Wampum and Other Forms of Currency, Also Methods of Voting 30

Old and New Tenor 31

Note on the Braintree Company 32

First Generation in America 33

Salisbury, Amesbury, Haverhill, Newburyport . 34, 35

Will of Abraham Morrill, First Generation . 37, 38

Second Generation 39, 40

Will of Isaac Morrill, Second Generation 41, 42, 43, 44

Third Generation 45

Will of Isaac Morrill, Third Generation 46, 47, 48

PAGE

FOURTH GENERATION 49
PURITANS AND PILGRIMS 51, 52
WILMINGTON AND WOBURN BEGINNINGS . . . 53, 54
SETTLEMENT OF MINISTERS 55
COLONIAL AND REVOLUTIONARY RECORDS FOR REV. ISAAC MORRILL 56, 57, 67
WILMINGTON IN REVOLUTIONARY PERIOD . . 58, 59, 60
REV. ISAAC MORRILL, CHAIRMAN CONSTITUTIONAL CONVENTION COMMITTEE 61
REV. ISAAC MORRILL'S LEXINGTON ANNIVERSARY SERMON, AND OTHERS. 62
WILL OF REV. ISAAC MORRILL, FOURTH GENERATION 64, 65, 66, 67

FIFTH GENERATION 69
TABLET ON REV. ISAAC MORRILL TOMB, WILMINGTON 70
"STOP A VILLAIN" ITEM FROM OLD NEWSPAPER . 72
ELIAKIM MORRILL, AN INTERESTING CHARACTER . 73

SIXTH GENERATION 77
TEN GRANDCHILDREN OF REV. MORRILL, THE SECOND GENERATION TO BE BORN IN WILMINGTON, AND THEIR CHILDREN 77-87

SEVENTH AND EIGHTH GENERATIONS 89
COMMUNION SERVICE PRESENTED TO MOUNT HOPE CHURCH 93, 94, 95
LIFE OF HENRY EDWIN MORRILL . . . 95-110
LETTER BY SUSANNAH FLOYD MORRILL . . 100, 101
LETTER BY HENRY EDWIN MORRILL . . 101, 102, 103
EXTRACT FROM LETTER BY MISS MARY ELSIE THALHEIMER 111, 112
"IN MEMORY OF DR. HENRY EDWIN MORRILL," BY HARRIET LANGDON WILLIAMS . . 112, 113, 114

LEXINGTON SERMON, PREACHED APRIL 19, 1780, BY REV. ISAAC MORRILL 117-132

BIBLIOGRAPHY 133-135

INDEX 137-144

MAIN CHART AND SUPPLEMENTARY CHART . . 145-147

ILLUSTRATIONS

FACING PAGE

Henry Edwin Morrill, M. D. 6

Two Morrill Coats-of-arms 13

Map of Cambridge, Mass., in 1635 14

Morrill Tombstone, Roxbury Burial-ground, Boston 17

First Church of Christ in Wilmington 56

Title Page of Sermon By Rev. Eliab Stone at Funeral of Rev. Isaac Morrill 61

Second Title Page of Same Sermon 62

Title Pages of Sermon By Rev. Isaac Morrill, April 3, 1755 64

Wilmington Homestead, Erected About 1745 . 84

Rev. Isaac Morrill Tomb, Wilmington 84

Susannah Floyd, Wife of Micajah Morrill . . 96

Andover Theological Seminary Buildings, About 1832 99

"E. Miles," in Text 104

Cynthia Langdon 105

Cynthia L. Morrill 105

Gothic Hall, Broadway, New York 107

78 Orange Street, Brooklyn—Built About 1810 107

Cordelia Warner Morrill 109

Annie Morrill Smith 111

Title Pages of Sermon, By Rev. Isaac Morrill, on Anniversary of Battle of Lexington, April 19, 1780 117

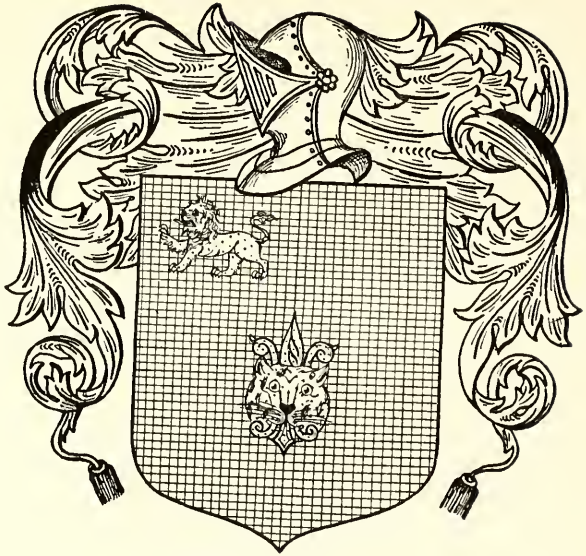
PREFATORY NOTE

Four more days and the full century since my Father's birth will have been rounded out. This little book was planned to commemorate this anniversary, and be distributed on December 29th, 1913. Those who have been in any wise interested in genealogical matters will readily understand the delay; there is always one more elusive date to be found, one more item to be verified, and more than all, it is difficult to keep to one steady view-point. The horizon is ever widening, a new clue to interesting vistas is continually presenting itself. The only way is to set a date for printing and to abide by it.

December 25th, 1913,
78 Orange Street, Brooklyn, New York.

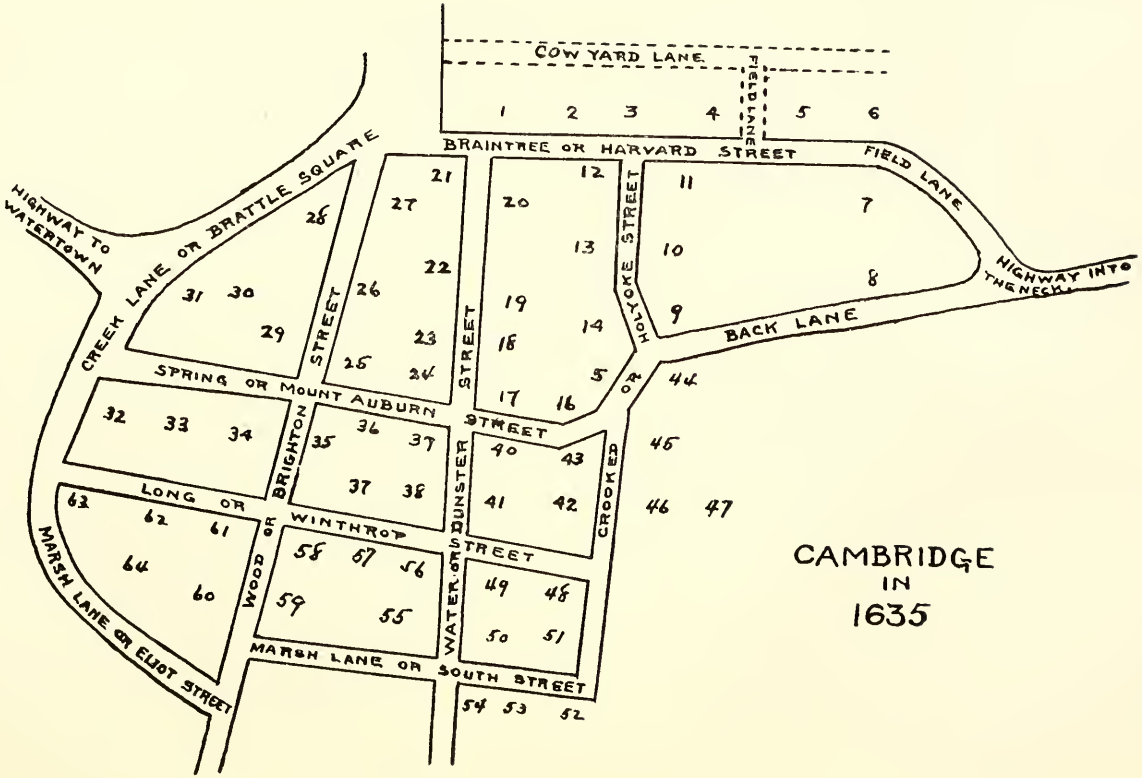
By the Name of Morrill

He beareth azure, two griffins rampant or, supporting a diamond argent, by the name of Morrill. Granted the seventh year of the reign of Queen Elizabeth to Sir Hugh Morrill of the County of Devon, first son of Sir Robert Morrill, Inner Temple, London, son of Sir Thomas Morrill, west of England. This is used by the Morrill's of Salisbury and Amesbury. Obtained at Boston, Mass., 1793.



By the Name of Morrill

He beareth sable, a leopards head jessant-de-lis or, in the dexter chief a lion passant, by the name of Morrill. Granted 1660 A.D., the 18th July, in the 12th year of the reign of Charles II, to Samuel Morrill of Southamstede Bar. Original now in the Peabody Historical Society Rooms, formerly belonged to the Stimpson family.


COW YARD LANE
FIELD LANE
1 2 3 4 5 6
BRAINTREE OR HARVARD STREET
FIELD LANE
HIGHWAY TO WATERTOWN
CREEK LANE OR BRATTLE SQUARE
HIGHWAY INTO THE NECK
BACK LANE
HOLYOKE STREET
BROOK STREET
BRIGHTON STREET
SPRING OR MOUNT AUBURN STREET
DUNSTER STREET
CROOKED OR
LONG OR WINTHROP STREET
WOOD OR WATER OR
MARSH LANE OR ELIOT STREET
MARSH LANE OR SOUTH STREET
CAMBRIDGE IN 1635

MORRILL KINDRED IN AMERICA

During the summer of 1869, which I spent in Peabody, I became interested in the family records and took the first steps in this work, to the extent of copying wills and charts of the Morrill and Ayer families, compiled to that date by my cousin Thomas Stimpson, whose mother, Harriet Morrill, was the daughter of Nathaniel Morrill and Hannah Jaquith. (See main chart.) Then it was that I formed the plan of printing these records, after they should have been extended and verified.

Unknown to me, my cousin, George Morrill, devoted a large amount of time and money in adding to, and verifying these same records. He visited Salisbury, Mass., and copied the Town Records in all that pertained to our branch of the Morrill family. In light of later developments I wish his researches had included the other two lines, as we now know that all of the Morrill name in America have come from three sons of Abraham Morrill who settled, after two years in Cambridge, in Salisbury, and this was the home of our branch for three generations. My cousin was of extremely careful habits, and during the last years of his life spent much labor on this work. I have therefore relied on his dates to a large extent. Through the kindness of his daughter, Mrs. William Irving Atwood, of Dorchester, Mass., I have had access to his original manuscripts. A third source to draw upon has been the manuscript book made by Abba Maria Stimpson, sister of the Thomas before mentioned. This book is now the property of Mrs. Moses B. Paige, of Peabody, who had a copy made for me. Where dates have disagreed I have done my best to select the one which had strongest evidence of being correct, as my aim has been, not so much to add to genealogical criticism, as to set down as clearly and fully as possible data for others to use. It remains for some younger enthusiast to write the real history of the Morrill Kindred in America. My goal will have been reached if this small beginning should lead to such a result.

Last summer when revising the charts, I realized that we were without the date of birth of the first Abraham, and I decided to visit Boston and vicinity to see if I could not find the date by locating his place of burial. A visit to the Department of Cemeteries disclosed the fact that the brothers, Abraham and Isaac, were both buried in "The Old First Burying Place in Roxbury," quite near to the homestead of Isaac, Abraham dying while on a visit to his brother Isaac, whose death also took place six months later. The cemetery is located at the corner of Washington and Eustis Streets. It is a small place, containing about a quarter of an acre, and has within

ROXBURY BURIAL GROUND

Here were buried

GOVERNORS

Thomas Dudley 1653, Joseph Dudley 1720
Chief Justice Paul Dudley 1752, Col. William Dudley 1743

MINISTERS

John Eliot the Apostle to the Indians, 1690
Thomas Walter 1725, Nehemiah Walter 1750
Oliver Peabody 1752, Amos Adams 1775
Eliphalet Porter 1833
and
Benjamin Tompson, Schoolmaster and Physician, 1714

Tablet on the Gate of the Roxbury Burial Ground, Eustis and Washington Streets, Boston, Massachusetts.

a few years been put in good order, stones straightened, paths laid out, and an open iron fence erected. After some searching a small fragment of stone was found giving the following information:

ISAAC MORIL
Aged 74 year
Dyed 18–10–1662

This was standing in the center of a space some ten feet in diameter, and the Superintendent of Cemeteries, with whom I later visited the spot, assured me that there would be little

Morrill Tombstone, Roxbury Burial Ground, Boston

risk in assuming that Abraham, as well as the rest of Isaac's family was buried in this plot, since at that early date no regular lots were sold, yet as a rule families were placed near one another. It therefore seemed a gracious thing to mark the graves of our first progenitor, and it was finally decided to take up the small fragment with Isaac's inscription and insert it as a panel fastened with expansion screws into a space cut for it in a slab which should commemorate this as the burial spot of the brothers Abraham and Isaac, and of Isaac's wife Sarah and their children. As we gather from the Records of the Cemetery Department, Document 8, 1904, and Record Commissioners' Report, Document 114, 1884, Isaac Morrill came over in the *Lion*, arriving in Boston, Sept. 16, 1632, with his wife Sarah, and two daughters, Sarah and Katherine, and his brother Abraham, evidently quite a young man, and a friend, one Daniel Brewer, with his wife Joanna. Whether their son Daniel Brewer, Jr., was with them or came later is not certain. Isaac Morrill and Daniel Brewer both took the Oath of Allegiance from Capt. Mason, June 22, 1632, the date of embarkation. Isaac made Freeman, March 4, 1633, and Daniel Brewer on May 14, 1634. Isaac's wife Sarah was born about 1600, as she died Nov. 9, 1672, aged 72. The family went to Roxbury where Isaac purchased land on what later became Dudley Street between Washington and Warren Streets, known as the Auchmuty estate. In the 34th Report Boston Records, "The Town of Roxbury," we read: "On our left as we follow the old turnpike, we have the estate originally Isaac Morrill's, and his son-in-law, Tobias Davis's, owned at the beginning of the last century by the Stevens family, a portion of which afterwards became the property of the elder Judge Auchmuty. It included much of the tract bounded by Dudley, Warren, St. James, and Washington Streets. A part of Morrill's estate called 'The Foxholes,' containing twenty-six acres 'upon Abraham Newell and Edward Bugby, south; a rock highway, west; Pine Hill, north; and a highway leading to Great Lotts, east,' seems identical with the territory on both sides of Circuit Street, embracing the 'Tommy's Rock' region. Here were located the two forges of Isaac Morrill, one of them in 1720 being the property of Samuel Stevens, great grandson to Isaac Morrill;

also the blacksmith shop of Tobias Davis who married Sarah, Isaac's daughter in 1646. Sarah died Jan. 23, 1648-9." The second daughter of Isaac, Katherine, married John Smith, Aug. 1, 1647, they had five children as will be seen in the will given herewith. There was a third daughter Hannah, born Sept. 16, 1636, and a fourth Elizabeth, born and died 1638. The three sons of Isaac all died young. Isaac born Nov. 26, 1632, died Jan., 1633, a second Isaac, born and died Feb. 5, 1633-4, and "Abraham Morrill died, being a hopefull young man about 21 years old," born June 6, 1640, died Sept. 13, 1661.

The records in regard to Johanna Brewer and Hannah Brewer are most confused. Without doubt Daniel Brewer, Sen., married Joanna, born in Somersetshire, or Wales about 1601, she died Jan. 7, 1688-9, aged 87 years. She is mentioned as sister to Isaac Morrill, and if this is true it is to this locality in England where we must look for the ancestors of our two brothers. Devonshire is also mentioned, but as these shires border and are near to Wales it is this region we should investigate. It is left for the future to solve the English home of the Morrills, and whether, as is stated by some of my correspondents, they came originally from France, being Huguenots, emigrating at some unknown date. In Document 114, page 95, we read under date April 24, 1681: "Sarah, the wife of Joseph Weld, Hannah Weld, Johannah Brewer, Mehitabel Mayse, Hannah Brewer, these 6 psons did all of y^m take hold on the Covenant this day." In the will we find Daniel Brewer mentioned as a son, but no reference to his wife Hannah. More research is needed to solve this problem.

Hoyt, in his "Old Families of Salisbury and Amesbury," gives the following: "Isaac Morrill was a member of the Ancient and Honorable Artillery Company of Boston, 1638; member of the First Church, Roxbury; constable, 1659; one of the four richest men in Roxbury; wrote a fine hand, as shown by his signatures 'Isaac Morrell.'" I wish the will had been complete instead of in abstract. The "coussine Isaac Morrell" to whom he gave his "Anvile," "Smiths Tooles, etc.," was probably his nephew, Isaac Morrill (our ancestor) then fifteen years old. Of this same Isaac, Hoyt relates that he was selectman (in Salisbury) in 1693-4; town treasurer and representative 1696-

7 and later; left much property, including "armour" worth 35 pounds, books, etc. Various signatures, 1680-1706, prove that he wrote a fine hand. His father, uncle and himself made many weapons, and much armor, iron and metal work of all kinds used in churches and other buildings. Arms, as we know, were a common possession at this time and probably some of the pieces which hung on the walls of the Roxbury home were made at Isaac's nearby forge. They included among others a musket, a fowling piece, three swords, a pike, a half pike, a corslet, and two belts of bandolier or pouches for powder and bullets, also a stick called a rest for use in taking aim. The pikes were ten feet long besides the spear at the end. For defensive armour, corslets were worn and coats quilted with cotton.

The history of the brothers Morrill during the early years has been made from a number of volumes treating of the first settlements in Massachusetts Bay District. A list is given at the end of this work and all who are interested are referred to these most delightful volumes for all sorts of side lights, not only as to related families but for pictures of the times.

Francis S. Drake, in his "History of Roxbury," page 111, says: "One of Isaac Morrill's two forges belonged in 1720 to his great-grandson, Samuel Stevens the grandfather of Joseph Warren." In New England Historical and Genealogical Register, Vol. 45, 1891, is the following: "Francis S. Drake, in his History of Roxbury, says Isaac (Morrill) left at his death 2 forges, which belonged in 1720 to Isaac Morrill's great-grandson, Samuel Stevens, of Roxbury, the grandfather of General Joseph Warren of Revolutionary fame. Wanted: the names of the ancestors of Gen. Warren in this line back to Isaac Morrill. S. H. Norcross, Salmon Falls, N. H." I reiterate this desire.

From New England Historical and Genealogical Register, Vol. 11, 1857, p. 35.

Abstract of Will of

Isaac Morrell: Debts payd, the residue of my Estate to my wife dureing life. After her decease, my will is, that £40 be

payd out of my estate vnto these my fower Grand Children, (to witt) John Smith, Isaac, Francis and Abraham Smith, to each, £10. To my Grand Child, Mary Smith, my farme betweene Readding & Andever, being more than 200 Acres. The residue of my Estate, to my two sonnes, John Smith, & Daniell Brewer, & to my Grand Child, Sarah Davis, to be equally devided betweene them; only to Sarah Davis, besides this, the Bed in the parlor & all the furniture belonging to it.

My will is, that what I have given my sonne, John Smith, shall be enjoyed by him & his wife, if she outlive him, dureing theire Lives, but after theire decease, my will is, that this estate shall be equally devided betweene all the children the said John Smith now hath (which then shall be Living) or hereafter may have by my daughter, Katherine, for the accomplishmt whereof, my will is, that this pt. of my estate be so disposed of by my Executors, with the advice of my overseers, in the turning of it into Lands or otherwise, so that the Estate may not be embesselled, & the children disappointed of this, which I have given them.

(Lands to be sold in a judicious manner, for the benefit of his wife if her needs require it, Said property to be disposed of under the direction of the overseers.)

Sons, Tobias Davis, & Daniell Brewer, Executors: Thomas Weld & Edward Denison, overseers.

15:10:1661 ISAAC MORRELL

In the presence of Samvell Danforth, Elisha Cooke, who deposed at a meeting of the magistrates, at Liev. Turners, 23, Jan. 1661. Mr. Samvel Danforth also deposed to the first pt. of the schedule annexed: Wee whose names are vnder written doe testify that wee heard Isaac Morrell, vpon the 19th, 10 mo, 1661, declare it to be his will to give vnto the Church of Roxbury, £3, for the purchasing of a convenient Carpet, for the Table of the Meeting house, & a Comely & decent Cushon for the Ministers Deske:

Samvell Danforth, Edward Denison, John Smith.

(Tobias Davis & Sarah Morrell testified that they) heard Isaac Morrell, vpon 19th:10 mo:1661, declare it to be his mind

& will to give vnto his Coussine Isaac Morrell, his Anvile & all his Smiths Tooles & Instruments.

(John Smith, Daniel Brewer, & Sarah Morrell testified that they) heard Isaac Morrell ye day before his death declare it to be his minde & will to dispose of his wearing apparell, as follweth viz^{t}—His best Cloake vnto his Grand Child, Sarah Davis, one of his two best suits to his Brother Abraham Morrell, eith^{r} his Leath^{r} or his Cloath Suite. The residue of his Cloathes to be devided betweene his two Sonnes.

Inventory of the estate prised by Edward Denison, Thomas Weld, Griffin Craft, 17 Jan. 1661. Sum total £683:6s:4d.

Tobias Davis, & Daniel Bruere deposed 23 Jan. 1661, at a meeting of the magistrates at Left. Turners, "Land at Stony River;" "A parcell called Small gaines," 1½ acres; "ground at grauelly point," "in the middle diuision," "vpon the great Hill," "in the fresh meddow," "in the black necke."

Extract from will of Daniel Brewer of Roxbury, husbandman, 12, 1, 1645—"I heartily intreat my loving brethren in Christ, Isaac Morrell and Edward Bridg to be overseers of this my last will." Daniel Brewer died March 28, 1646 "of an Ulcer in his longes wh. perced through into his bowels and emptyed thither to his great swelling & torment."

Before going any further it may be well to explain for the benefit of the younger readers the double dates as occurring not only just above but throughout this work, also any discrepancies in dates that may be noted. This results from the translation of dates from the old to new style of reckoning, and this must be taken into account in transcribing old registers. An important point to consider is your starting point, that is whether it is the old, or has already been changed. In the year 1751 the English Parliament passed an act by which the old style of computing time was altered to the new. Eleven days were to be taken from Sept., 1752, and the first day of January was to be the first day of the year, instead of March 25th as formerly. This last change accounts for the double dates so often found between these two periods. Thus it was that the year 1752 began on the first day of January, and the 3d of September was reckoned the 14th, and that the intermediate eleven days were omitted from the calendar.

The new style was first adopted by Catholics in 1582, and not generally by Protestants till sometime after, and by Russia not even yet. To meet the wishes of both Catholics and Protestants, it was customary from the first settlement of this country till 1752 (though not uniformly) to give double dates from Jan. 1st to March 25th. Thus Jan. 9, 1725, would be written Jan. 9, 1724-5, or another form would be 1724/5. March was reckoned first month, April second month, May third, etc. All dates prior to 1752 are in old style. To ascertain the day in new style at the present time corresponding to any date in the old it is necessary to add ten days from 1500 to 1700 (1600 being a leap year) and eleven days from 1700 to 1752. Thus Sept. 2d, 1635, becomes Sept. 12, 1835, and so on.

Frequent mention of Isaac Morrill and of his various offices in town government, occurs in the histories of the time. The following extracts are from the History of the Grammar School, Roxbury, by C. K. Dillaway. "Isaac Morrill, one of six Feoffees of the founding of the original agreement for the first Free Schoole in Roxburie, dated last of Aug., 1645."

"Isaac Morrill, second in list of "names, houses or lands with yearly donation against the name of 12 shillings." On page 25, "the earliest entry in the old book is the agreement of 1645. The next one dated 1648, as follows: "This witnesseth that I, Isaac Morrill have agreed and undertaken yearly to collect and gather the school money and pay it to the schoolmaster—This bargain and agreement was made by all the Feoffees, the 27 of November—the said Isaac Morrill, to have yearly 28 shillings, 8 pence, for the gathering of the yearly payment of the Schoolmaster—the 27, of November 1648. Signed Isaac Morrill."

"March 25, 1658. The names of the Feoffees of the Schoole of Roxbury now in being are Isaac Heath, Elder of the Church of Roxbury, John Johnson, William Parke, Isaak Morrill, for as much as it hath pleased God by his providence to remove by death and removal of sundry of the Feoffees, now make up the number adding Griffin Crafts, John Pairpoint Thomas Weld: Since John Johnson's death, was chosen 18th

day of May, 1660, John Ruggles, senior, to complete the number."

"A Suit is brought vs. Samuel Stevens to recover rents due by the book from Isaac Morrill, his great grandfather. The suit is dated Feb. 21, 1772, and signed by Habijah Savage, was served Feb. 25th. Body arrested and bond given. Henry Wilson, constable."

"Court 25, day of March, 1772, To answer to Hon. Paul Dudley, Esq., Samuel Williams, Yoeman, John Bowles, Gentleman, John Mayo, Cordwainer, Edward Dorr, Shop Keeper, John Williams, Yoeman, Edward Sumner, Fishmonger, all of Roxbury, and Feoffees—in action of debt for refusing and neglecting to pay 30 shillings, being so much in arrears and justly owing from the defendent, as he is in the possession of the messuage or homestead in Roxbury, aforesaid, of Isaac Morrill formerly of Roxbury, Yoeman, deceased, Great Grandfather of the Defendent—whereupon the Plaintiffs declare and say that Isaac Morrill in his life time, viz. in the year 1645 signed a certain writing—binding or obliging his dwelling house—for payment of a yearly stipend of 12 shillings—confirmed by General Court, 1670,—and further Plaintiffs in fact say that afterwards by an agreement or general consent, as well of the Feoffees, as the subscribers and their successors, the several subscriptions, were abated the one-half, to be paid in money, whereby the yearly payment of the said Morrill—was reduced to 6 shillings per year and which was paid for several years by Defendant, until of late viz. for five years past ending in March last—of 6 shillings amounting in the whole to 30 shillings. This action was settled by an agreement under hand and seal of Samuel Stevens, dated 4th March, 1722-3, by which he covenants to pay the rent or stipends as they shall become due."

The two brothers, Isaac with his family, and Abraham, presumably a much younger man, came to this country in the ship *Lion* or *Lyon* as it is variously spelled, landing at Boston, Sept. 16, 1632. To quote from Winthrop's Journal, History of New England, Vol. 1, page 92: "Sept. 16, 1632 (being Lord's day). In the evening Mr. Peirce, in the ship *Lyon*, arrived, and came to an anchor before Boston. He brought

one hundred and twenty-three passengers, whereof fifty children, all in health; and lost not one person by the way, save his carpenter, who fell overboard as he was caulking a port. They had been twelve weeks aboard, and eight weeks from the Land's End." The previous trip of the *Lion* brought over Mr. Eliot, born in 1604, who settled in Roxbury and was the pastor for sixty years of the First Church of Roxbury. His remains are in the Parish Tomb only a few feet away from where his parishioners, the Morrill family, are buried. On page 70 of Winthrop's Journal we read: "November 2, (1631) The ship *Lyon*, William Peirce master, arrived at Natascot. There came in her the governor's wife, his eldest son, and his wife, and other families, being in all about sixty persons, who all arrived in good health, having been ten weeks at sea, and lost none of their company but two children, whereof one was the governor's daughter Ann, about one year and a half old, who died about a week after they came to sea."

Mr. Peirce, the master of the *Lion*, had a long and honorable career, making many trips to and from England. After depositing the people in whom we are particularly interested, Mr. Peirce took his ship *Lion* down the coast, and off Virginia was wrecked. The Journal, page 100, says: "April 10, 1633, Here arrived Mr. Hodges, one of Mr. Peirce his mates. He came from Virginia in a shallop, and brought news that Mr. Peirce's ship was cast away upon a shoal four miles from Feake Isle, ten leagues to the N. of the mouth of Virginia Bay, (now Chesapeake Bay) Nov. 2d, about five in the morning, the wind S.W., through the negligence of one of his mates, who had the watch, and kept not his lead as he was exhorted. They had a shallop and their ship's boat aboard. All that went into the shallop came safe on shore, but the ship's boat was sunk by the ship's side, and (blank) men drowned in her, and ten of them were taken up alive into the shallop. There were in the ship twenty-eight seamen and ten passengers. Of these were drowned seven seamen and five passengers, and all the goods were lost, except one hogshead of beaver; and most of the letters were saved, and some other small things, which were

driven on shore the next day, when the ship was broken in pieces."

An item under date 1639, March 1st, is of interest in connection with Mr. Peirce: "A printing house was begun at Cambridge by one Daye, at the charge of Mr. Glover, who died on sea hitherward. The first thing which was printed was the freeman's oath; the next was an almanac made for New England by Mr. William Peirce, mariner; the next was the Psalms newly turned into metre." This was the first press of New England; the Spaniards had, however, been printing in Mexico since 1539. Mr. Peirce was killed while taking a ship and passengers from Boston to the West Indies in June 1641, "the master, Mr. Peirce, a godly man and most expert mariner, advised them to return, and offered to bear part of the loss. But they not hearkening to him, he replied, Then am I a dead man. And coming to the Island, they marvelled they saw no colors upon the fort, nor any boat coming towards them, whereupon he was counselled to drop an anchor. He liked the advice, but yet stood on into the harbor, and after a second advice, he still went on; but being come within pistol shot of one fort and hailing, and no answer made, he put his bark a stays, and being upon the deck, which was also full of passengers, women and children, and hearing one cry out, they are traversing a piece at us, he threw himself in at the door of the cuddy, and one Samuel Wakeman, a member of the church of Hartford, who was sent with goods to buy cotton, cast himself down by him, and presently a great shot took them both. Mr. Peirce died within an hour; the other, having only his thighs tore, lived ten days. Mr. Peirce had read to the company that morning (as it fell in course) that in Genesis the last, Lo I die, but God will surely visit you and bring you back; out of which words he used godly exhortations to them."

It will be of interest to have the Oath of Allegiance given in its quaint form, also the Oath of a Freeman, in both its old and new forms. They are taken from "Records of the Colony of Massachusetts Bay in New England," Vol. 1, pages 117 and 353, the Oath of Allegiance, pages 192-193.

OATH OF ALLEGIANCE

Att the Second Session of the General Court, Oct. 2, 1678

I, A. B. doe truly and sincerely acknowledge, proffesse, testifie, and declare in my conscience before God and the world, that our soueraign lord King Charles is lawfull and rightfull king of the realme of England, and of all other his magestjes dominions and countryes, and that the pope, neither by himselfe, nor by any authority of the church, or the sea of Rome, or by any other meanes with any other, hath any power or authority to depose the king or to dispose of any of his maj^{ties} kingdomes or dominions, or to authorize any forreigne prince to invade or anoy him or his country, or to discharge any of his subjects of their allegiance and obedience to his majesty, or to give license or leave to any of them to beare armes, raise tumults, or offer any violence or hurt to his majestyes royall person, state, or gouerment, or to any of his majestjes subjects within his majestjes dominions.

Also I doe sweare from my heart, that notwithstanding any declaration or sentence of excomunication or deprivation made or granted, or to be made or granted, by the pope or his successors, or by any authority deriued, or pretended to be derived, from him or his see against the sajd king, his heires or successors, or by any absolution of the sajd subjects from their obedience, I will beare faith and true allegiance to his majesty, his heires and successors, and him and them will defend to the uttermost of my power against all conspiracjes and attempts whatsouer which shall be made against his or their persons, their croune and dignity, by reason or coulor of any such sentence or declaration, or otherwise, and will doe my best endeavor to disclose and make knoune to his majesty, his heires and successors all treason and traytuous conspiracjes which I shall know or heare of to be against him or any of them.

And I doe further sweare that I doe from my heart abhor, detest, and adjur as impious and haeretticall, this damnable doctrine and position, that princes shall be excommunicated or deprived by the pope may be deposed or murdered by their sibjects, or any other whatsoeuer.

And I doe believe, and in my conscience am resolued that neither the pope, nor any person whatsoeur hath power to absolue me of this my oath, or any part thereof, which I acknowlege by good and full authority to be lawfully ministered vnto me, and doe renounce all pardons and dispensations to the contrary; and all these things I doe plainly and sincerely acknowlege and sweare according to these express words by me spoken, and according to the plaine and common sence and vnderstanding of the same words, without equiuocation, or mentall evasion, or secret reservation whatsoeuer; and I doe make this recognition and acknowledgment heartily, willingly, and truly, vpon the true faith of a christian. So help me God.

This is another ancient Oath of Allegiance used in England: "To be true and faithful to the King and his heirs and truth and faith to bear of life and limb and terrene honor; and not to know or hear of any ill or damage intended him without defending him therefrom"—to which James I added a declaration against the pope's authority, 1603. It was again altered, 1689.

In 1630 settlements were begun at Wessagussett (Weymouth), Nantasket, Mount Wallaston, Mattapan (Dorchester), Naumkeag (Salem), Mystic (Medford), Lynn, Charles Town (Charlestown), Winnisimmet (Rumney Marsh) (Chelsea), Noddles Island (East Boston), Thompsons Island, Shawmut (Boston), Watertown, Roxbury, and New Town (Cambridge). In 1634, at Saugus, Marvill Head (Marblehead), Agawam (Ipswich), Merrimacke (Merrimac). In 1635, at Newbury, Concord, Dedham, and in Connecticut at Windsor, Hartford, Wethersfield, and New Haven. Also Exeter and Hampton in New Hampshire.

In the "Massachusetts Historical Collections," 4th Series, on page 94, of Vol. 1, we find the names of thirty-three as taking the Oath of Allegiance tendered by Capt. Mason, "The names of such Men transported to New England to the Plantacion there per cert. from Capten Mason have tendered and taken the oath of allegeance according to the statute" are as follows: William Wardsworth, John Tallcott, Nicholas Clark, William Goodwyn or Goodwin, John White, James Olmstedd, William Lewes, Zeth Graunt or Grant, Nathaniel Richards, and Edward Erllmer or Elmer, these ten settled first at Newtown or Cam-

bridge, as it was later called; John Coxsall or Coggeshell, John Watson, William Heath, Thomas Uskitt or Offit, Isaac Murrill or Morrill, William Curtis, Daniell Bremer or Brewer, Jo. Totman, settled first at Roxbury; John Browne, Jo. Benjamin, and Richard Benjamin, settled at Watertown; William James, and Charles Glower or Glover, at Salem; Robert Shelley, at Scituate; John Witchfield, at Dorchester; Jonathan Wade, at Charlestown; Edward Holmer or Holman, at Plymouth; while for Joseph Roberts, Richard Allis, Robert Bartlett, John Churchman, Tobie Willet, and Thos. Carrington, no destination is given. Some authors have questioned why Abraham Morrill's name was not given, if he indeed came at this time. My own explanation is that Abraham was so much younger than his brother that he passed simply as one of his brother's family. We know that he was for two years in Cambridge, as proprietor, going thence to Salisbury where also he was a proprietor, and later on he took the Freeman's Oath. In order to become a freeman, one had to be a member of the church, and no one was allowed to vote in the nomination of magistrates, and choice of deputies(Representatives) unless he had taken the freeman's oath or oath of fidelity. A freeholder was one who either by grant, purchase, or inheritance, was entitled to share in all common and undivided lands. A man therefore might be a freeholder, and not a freeman, and vice versa. He might be a voter in town affairs and yet be neither freeholder nor freeman. When any town officers were to be chosen or money raised by way of rate, all inhabitants could vote; but when a magistrate was to be nominated or deputy to General Court chosen only freemen were allowed the privilege.

The Freeman's Oath is taken from "Records of Massachusetts," Vol. 1, pages 117 and 353.

OATH OF A FREEMAN OR OF A MAN TO BE MADE FFREE

OLD FORM

"I, A B et, being, by the Almighties most wise disposicion, become a member of this body, consisting of the Gouvernor, Deputy Gouverner, Assistants and a commonality of the Mattachusets in Newe England, doe freely & sincerely acknowledge

that I am iustly & lawfully subiect to the goum[t] of the same & doe accordingly submitt my person & estate to be protected, ordered, & gouernd by the laws & constitutions thereof & do faithfully promise to be from time to time obedient & conformeable therevnto, & to the authoritie of the said Government and Assistants & their successors, & to all such laws, orders, sentences, & decrees as shalbe lawfully made & published by them or successors; and I will alwaies indeavor (as in dutie I am bound) to advance the peace & wellfaire of this body or commonwealth to my vtmost skill & abilitie; & I will to my best power & means, seeke to devert & prevent whatsoeur may tend to the ruyne or damage thereof, or of any the said Governer, Deputy Governer, or Assistants, or any of them, or their successors, and will giue speedy notice to them, or some of them, of any sedicion, violence, treachery, or other hurt or euill which I shall know, heare, or vehemently suspect to be plotted or intended against the said commonwealth or the said goverment established; and I will not att any time suffer or giue consent to and counsell or attempt that shalbe (done) giuen, or attempted for the impeachment of the said Government, or makeing and change or alteracion of the same, contrary to the laws & ordinances thereof, but shall doe my vtmost endeavor to discover, oppose, & hinder all & euy such counsell & attempt. Soe help me God.

NEW FORM

"I, A. B., being by Gods providence, an inhabitant & ffreeman within the jurisdicion of this commonweale, doe freely acknowledge my selfe to be subiect to the gowerment thereof & therefore doe heere Sweare, by the greate & dreadfull name of the euerlyveing God, that I wilbe true & faithful to the same, & will accordingly yeilde assistance & support therevnto, with my person & estate as in equity I am bound, & will also truly indeavor to mainetaine & preserue all the libertyes & previlidges thereof, submitting my selfe to the wholesome laws & orders made & estabilshed by the same; and further, that I will not plott nor practise any euill against it, not consent to any that shall soe doe, but will timely discover & reveale the same to lawfull aucthority nowe here established, for the speedy pre-

venting thereof. Moreouer, I doe solemnely bynde my myself in the sight of God, that when I shalbe called to giue my voice touching any such matter of this state wherein ffreemen are to deale, I will giue my vote & suffrage as I shall iudge in myne own conscience may best conduce & tend to the publique weale of the body, without respect of persons, or favor of any man. Soe helpe mee God, in the Lord Jesus Christ.

"May 14, 1634, It was agreed & ordered that the former oath of ffreemen shalbe revoked, (old form) soe farr as it is dissonant from the oath of freemen here vnder written, & that those that receaved the former oath shall stand bound noe further thereby, to any intent or purpose, than this newe oath tyes those that nowe takes ye same."

In 1634 the Court ordered "that if any freeman shall put in more than one paper or corn for the choice of any officer, he shall forfeit £10 for every offense; and any man, that is not free, casting in any vote, shall forfeit the like sum of £10." The ballots used at elections were *corns*, and *beans*, *corns*, yeas; *beans*, nays.

A few words regarding the currency in use in Colonial and Revolutionary times may be of interest and explain signs used in the early histories. In reading William Bradford's History of the Plymouth Plantation, we find *li* used in connection with either the sign for pound or as having another meaning. Vol. 11, page 53, we read "Yea, it is well knowne that they (the Indians) will have powder and shot, when the English want it, nor cannot gett it; and that in a time of warr or danger as experience hath manifested, that when lead hath been scarce, and men for their owne defence would gladly have given a groat a li (pound) which is deare enoughe, yet hath it bene bought up and sent to other places, and sould to shuch as trade it with the Indeans at 12 pence the li; and it is like they give 3 or 4 shillings the pound, for they will have it at any rate." This li is the abbreviation for the Latin word libra, or pound by weight. 20 shillings, or 240 pence was originally equivalent to a pound weight of silver, (or the alloy used). It is usually discriminated from the pound weight by the epithet sterling.

Wampum was the currency used in trading with the Indians, and was a belt or strip formed of shells, black and white. The

white, were made of the stock or stem of the periwinkle, when all the shell is broken off; of this sort six of their small beads, which they made with holes to string for bracelets, were current with the English for a penny. The black, inclining to blue, were made from the shell of a fish, which some English called hens-poquahock; and of this sort three made an English penny. One fathom of this, their stringed money was worth five shillings.

In ancient times, in Italy and Greece the standard of currency was cattle, and at the time of the Revolution there was a return to this form as we shall see in Wilmington; in Europe, a silver nail, iron bars, tin plates, were used; in India, shells; in Africa, bricks, and beads; in Mexico, maise and cocoa; in the West Indies, sugar; in Newfoundland, dried cod; in Virginia, tobacco, and among our Indians, wampum, as above described, and peltry were used.

In the currency of the American Colonies the pound had different values. In New England and Virginia at the time of the Revolution it was equal to 15 shillings, or $3.33\frac{1}{2}$. In 1778 the town of Wilmington voted to pay such of the men going to Rhode Island as did not need the cash down, in town notes, they were to receive 24 pounds a month. At that time it took $328.00 in currency to buy $100.00 in silver, later the rate rose to $2934.00 and in 1781 to $7500.00. The terms old and new tenor may also be explained. In Massachusetts and Rhode Island a form of paper currency of the public issues which began in 1737 in the former colony, and in 1740 in the latter, of which each bill bore a declaration that it should be equal in value to a stated amount of coined silver, or of gold coin.

In Massachusetts a new form of such currency was issued in accordance with an act of the year 1741 and subsequent years, and differed but slightly from that above described. The notes of this series received the name of new tenor which caused the preceding series which had hitherto born that name, to be thenceforth called middle tenor.

Old tenor, was the form of paper currency of the public issues which preceded that of 1737 in Massachusetts, and the one of 1740 in Rhode Island and of which each bill bore a declaration that it should be in value to money.

BRAINTREE COMPANY

On page 10, of the Collections of the Massachusetts Historical Society, 1st Series, Vol. VII, Boston, 1801, Reprinted by Charles C. Little & James Brown, 1846, is the following: The settlement of Cambridge commenced in 1631.—The first considerable accession to the society appears to have been in August, 1632, when "the Braintree company which had begun to sit down at Mount Woolaston by order of Court, removed to Newtown. These were Mr. Hooker's company." Mr. Hooker, however, having not yet come to New-England, they were still destitute of a settled minister. But a preparation for the privilege of public ministry, and of the ordinances of the gospel, was an immediate and primary object of attention." On the same page a note refers to "Winthrop's Journal, p. 42. (Hartford Edition, 1790.) It is highly probable, that this company came from Braintree, in Essex county, in England, and from its vicinity, Chelmsford, where Mr. Hooker was settled, is but eleven miles from Braintree: And Mr. Hooker "was so esteemed as a preacher that not only his own people, but others from all parts of the county of Essex flocked to hear him."—The names are as follows:

Jeremy Adams, Matthew Allen, John Benjamin, Jonathan Boswell, Mr. Simon Bradstreet (after Gov. of Mass.), John Bridge, Richard Butler, John Clarke, Anthony Couldby or Colby, Daniel Dennison, Thomas Dudley, Esq.; Samuel Dudley, Edward Elmer, Richard Goodman, William Goodman, Garrad Hadden, Stephen Hart, John Haynes, Esq. (after Gov. of Conn.); Thomas Heate, Rev. Thomas Hooker, Thomas Hosmer, Richard Harlackenden, William Lewis, Richard Lord, John Masters, Abraham Morrill, Hester Mussey, Simon Oakes, James Olmstead, Capt. Daniel Patrick, John Prat, William Pentry, Joseph Redinge, Nathaniel Richards, William Spencer, Thomas Spencer, Edward Stebbins, John Steele, Henry Steele, George Steele, Samuel Stone (lecturer, assistant to Mr. Hooker), John Talcott, William Wadsworth, Andrew Warner, Richard Webb, William Westwood, John White.

The above it will be seen does not quite agree with the quotation from the "Collections of the Massachusetts Historical Society," 4th Series, Vol. 1, p. 94, on pages 27 and 28, but it supplements that statement, and enables us to fix the arrival of our Abraham Morrill, on the Lion, Sept. 16, 1632, as one of the 123 passengers brought over at that time. Mr. Stone though one of the 47 listed above did not arrive till September 4, 1633, when as assistant to Mr. Hooker he was ordained with him, October 11, 1633.

FIRST GENERATION IN AMERICA

The first mention of Abraham Morrill from whom our line descends is found in the "History of Cambridge, 1630-1877, with a Genealogical Register," by Lucius R. Paige. From it is given herewith a plan of Cambridge in 1635, showing the first plotting of homestead allotments. Lot number 28, some ten acres, is given as belonging to Abraham Morrill, he being ordered to "pale in three rods." He is listed as proprietor in Cambridge in 1636. He probably went to Salisbury, in company with one Anthony Colby, as proprietor there, sometime during 1634 or 1635. He was a member of the Ancient and Honorable Artillery Company of Boston, 1638; was fined in 1641, for "seling his servant his time"; was a planter, millwright, and iron founder. The town records state "1644, ye 25th day of ye first month, at a General Meeting of the Freemen here (Salisbury) was granted unto Abraham Morrill ten acres of upland to be at the end of his twenty acres formerly granted at the Isammans Hill in exchange of his ten acres upon Merrimack River, etc." In 1652, Feb. 12th Abraham Morrill and Samuel Winslow (?) were chosen to divide the Neck, near the Ferry.

There was a general removal at this time from what was then called "New Town," the larger part going to Connecticut under Mr. Hooker, pastor of the church of New Town; some fifty families went to Hartford, and others elsewhere. The incoming minister, Mr. Shepard, in connection with his friends from England, purchased most of the lands of those leaving that year. Abraham sold his ten acres on "the westerly side of Brighton Street, near the spot occupied by the old Porter Tavern" to "Widow Hancock," and migrated to Salisbury. The statement that Abraham died in Salisbury we now know to be incorrect; he died in Roxbury while on a visit to his brother Isaac, on June 20, 1662.

Salisbury is the oldest town in Massachusetts north of the Merrimac River, having been incorporated in 1640, and Abra-

ham Morrill was among the number of those who received land in the first division of Salisbury in 1640, and in 1644, and 1645. In 1650 he was a commoner and taxed, only four men being rated higher. Abraham Morrill resided in the lower part of Salisbury near the salt marsh for several years, and then removed about three miles back into the country, to a part of the town called the plains, and then after some years he again moved to a tract of land on the southeasterly side of Powow Hill, so called, and near to Powow River. The Morrill homestead was located on "the Green" at East Salisbury, now Salisbury, and within a year after his death the town bargained with his widow for its purchase "for the use of the ministry" and it has been a parsonage from that day to this.

In 1642 land was granted to Abraham Morrill and Henry Saywood to build a corn mill on the Powow River, which changed to some extent his business in after years although he never gave up his farm, but like some of his descendants who now occupy the same premises, retained his love for cattle, horses, and live stock generally.

Salisbury is on the north branch of the Merrimac River, opposite Newburyport. There are three villages in the township; Salisbury opposite Newburyport; South Point at the mouth of the Powow River, where formerly much ship-building was carried on; and the third forms part of the mill village of Salisbury and Amesbury; this last was in early times a parish in the town of Salisbury. The Ferry lies at the southeast extremity of the town of Amesbury at the junction of the Powow and Merrimac Rivers, and derives its name from the ancient ferry to Newbury. The mills are situated at the northeast border of Amesbury around the lower falls of the Powow, and form a continuous settlement with Salisbury Village on the opposite side of the Powow. For many purposes the people on both sides of the Powow (the dividing line) act together as one town.

The first church in Salisbury was formed in 1638, two years before the incorporation of the town, and the first minister was Rev. William Worcester, who came from Salisbury, England, and "was settled" at the organization of the church. It may be that this fact accounts for the name being given to Salisbury,

1433882

Essex Co., Mass. Mr. Worcester died in 1662, and was succeeded by John Wheelwright, brother of the famous Mrs. Hutchinson; he died in 1679, at a very advanced age. The third minister was John Alling, or Allen, who was settled in 1687 and died in 1696. He was succeeded by Rev. Caleb Cushing in 1698.

There is an amusing entry in the town records under "1701, Nov. 13, one Isaac Morrill and John Thompson took a quart pot, fire-tongs, a tray, and a cake of tallow, and from Jacob Morrill a cow, to pay the minister, Caleb Cushing for preaching." This Isaac is no doubt a son of the first Abraham Morrill, and brother to Jacob who was married to Elizabeth Stevens on Dec. 4, 1701 by this same Caleb Cushing. Possibly the gift of the cow was to cover the wedding fee as well!

Abraham Morrill married Sarah Clement, whose family were of the first party of settlers in 1640-41 of the region which later became Haverhill. Of these twelve persons, soon increased by others, only three names have been preserved, namely Job Clement, John Favor, and Hugh Sherratt. The deed for Haverhill lands was obtained from the Indians and is preserved, giving the name of Robert Clement, the father of Sarah, as a witness, following that of Rev. John Ward, and four others, the town being named in compliment to Mr. Ward who was born in Haverhill, England.

This Job Clement came over from England (probably from Warwickshire) in 1640, "to spye out the land" as is stated in the old record. The father Robert Clement, senior, came in 1642, landing at Salisbury, the near-by port to Haverhill, where he later settled and lived with his wife and four children, Robert, John, Lydia, and Sarah, who later married our Abraham Morrill.

The youngest daughter, Mary Clement, remained in England at Coventry, Warwickshire, until about 1652 when she came to Haverhill and married John Osgood of Andover, Mass.

Robert Clement, senior, was a man of distinction; the first Deputy of the town to the General Court, and continued so till 1654; was Associate Judge; County Commissioner; "appointed and empowered by the General Court, May 22, 1650 to give the oath of fidelity to the inhabitants of Haverhill;" appointed to

set off the public lands, and fix their limits. He was a man of rare integrity and superior talent. He died Sept. 29, 1658 on the spot where he first built. The records say he was about 68 when he died.

His son Robert, who married Elizabeth Fane in 1652, and by whom he had eleven children, was the first cooper in the town. Elizabeth died in 1715.

Job, the one who came "to spye out the land" was the first tanner in the town. He married Margaret Dummer, and theirs was the first marriage to take place in the new town, recorded on Dec. 25, 1644. On January 30, 1647 he was made freeman at Ipswich Court and sworn as Constable for Haverhill, being the first of the town to hold this office. Took Oath of Fidelity in company with Abraham Morrill in 1650.

A third son of Robert, senior, one John Clement, together with Thomas Hale and John Davis, were appointed to meet the men from Salisbury to consult about the boundary between the towns. John Clement was a farmer, and married Sarah Osgood, daughter of John Osgood of Andover, and they had four daughters. Some time during the year 1659, John Clement sailed for England and on the outward voyage "was cast away and drowned," and at the September (1659) term of the General Court, his brother Robert applied for, and was appointed, administrator of his estate. This is the first notice we have of an administratorship in the town. Truly a time of beginnings. In the following year Robert "brought in an accompt to this Court (1660) of his charges expended in his voiage to England and Ireland, his brother john his wife and children; and Sisters, the Court confirmed the administration unto Robert Clement upon the request of his brother job of the estate of his brother John Clement." Thus we learn that the widow Sarah and her four daughters returned to England.

Mr. Chase in his History of Haverhill states that the Clement family long occupied a prominent position in the town and county, and their descendants were among the best citizens. Several generations living on the same place which in 1860 was owned by Jessee Clement, in North Parish, he being a lineal descendant from Robert, senior. From the same source we find that in 1650 there were 43 freemen in the town, of

whom 19 had taken the Oath of Fidelity, among them Job Clement and Abraham Morrill.

I have been so fortunate as to obtain a copy of the will of our first ancestor, Abraham Morrill and give it herewith. It was evidently made after he was taken ill, being dated only two days before his death, and signed by making his mark, though we know he wrote a fine hand; he was probably too weak to use a pen. The inventory contained "3 horses kind and mare and Fole, 5 oxen, 4 cows, 7 young cattle, 8 sheep, 11 swine, new house and 56 acres of land, 3 parts of corn mill, part of vessel, 4 guns, 3 pots and blacksmith tooles." Amounting to some 564 pounds.

Will of Abraham Morrill of First Generation

I being weake in body, yet having the perfect use of my memory doe make this as my last will and testament;

My will is that what ever debts I owe to any man be first payd out of my estate, and the residue of my estate I doe dispose of as followeth;

1 ly; I give unto my deare and loving wife the one halfe of my whole estate whether in housing lands cattle debts due to me from any or moveables or what ever els is mine; and this to be hers to dispose of as she shall see cause either in her life time or at her death.

2 ly; I give to my eldest sonne Isaack Morrill a double portion of the other halfe of my estate to be payd to him at the age of one and twenty yeares or day of marriage.

3 ly; The rest of the sayd halfe of my estate I give unto my other five children, Abraham, Jacob, Sarah, Moses and Lidda Morrill to be equally divided betweene them and to be enjoyed by them as they come to the age of one and twenty yeares or at the day of marriage.

4 ly; My will is if any of my foresayd six children die before they come of age to enjoy their portion that then their portion be divided between the remaining children equally.

5 ly; My will is my whole estate be kept and improved together and noe division made until my eldest sonne Isaack come

to age to receive his portion; and afterwards as much as may be with any conveniency.

6 ly; My will is that my deare and loving wife and my eldest sonne Isaack Morrill shall be the executors of this my will.

7 ly; My request is that my loving friend Mr. Thomas Bradburry and my loving brother Job Clement be the overseers of this my last will and testament.

June the 18th

62 ABRAHAM his MORRILL marke

John Stevens
Tobias Davis
Rhoda Rimington
Mary Wise

This will was attested uppon oath by Tobias Davis and Mr. Rhoda Remington before the Court held at Hampton ye 14th day of October 1662 as attest

THO; BRADBURY, rec.

The widdow Morrill did accept of ye executership before ye Court held at Hampton ye 14th 8th mo. 62 as attest.

THO; BRADBURY, rec.

ess. ss. Jan. 31. 1703–4

Before ye Honble John Applton Esqr. Judge of ye Probate of Wills etc. in sd county appd Isaac Morrill one of ye executors in ye last will and test of his ffather Abram Morrell of Salisbury, Dec. and then accepted of executorshipp to sd will which was allowed.

Attest Daniel Rogers, Regr.

Will proved October 14, 1662, Rec. Book 308 page 467.

Essex ss. Probate Office Sept. 5, 1893.
A true copy of record.
J. H. MAHONEY, Regestor.

The widow Sarah Morrill married Thomas Mudgett, Oct. 8, 1665, he was a "shipwright"; he served for Abraham Morrill as a soldier in the Narragansett War, 1675; was a "householder" of Salisbury in 1677; freeman 1690. Sarah Mudgett died August, 1694. There were two children of this union, Mary, born April 30, 1667, and Temperance, born Oct. 10, 1670.

SECOND GENERATION

There were born in Salisbury nine children to Abraham Morrill and Sarah Clement, his wife, of whom the first was Isaac.

For the first four generations I have followed dates as given by Hoyt, in his work "The Old Families of Salisbury and Amesbury," in two volumes, published by the author at Providence, R. I. His work is most accurate and painstaking, and gives the generations up to our Revolutionary ancestor Rev. Isaac Morrill, from this point what is here given is the first to be published as far as our line is concerned. Except in a few instances I have stopped with my generation, that is the eighth.

Isaac, born July 10, 1646, married Phebe Gill on Nov. 14, 1670, she was a daughter of John Gill and Phebe (Buswell) Gill, of Salisbury, a "planter or husbandman"; was born Jan. 6, 1649-50, and outlived her husband, as the will which I was able to obtain through the courtesy of Mr. Alan A. Morrill of Chicago, evidences. She died May 6, 1714. It will be noted that the signature to the will gives still another variation in spelling, namely Moil. It is their second son Isaac, the second of the name who continues our line. See main chart.

Jacob, born Aug. 24, 1648, married Susannah Whittier, daughter of Thomas Whittier (of Salisbury and Haverhill) and Ruth Green. Susannah Whittier was a sister of the great-grandfather of the poet Whittier. Jacob Morrill was a "householder" of Salisbury; took Oath of Allegiance and Fidelity 1677; signed the Norfolk County Petition of 1680; made freeman 1690; "Jacob Morall's garrison" mentioned 1691; was a Representative 1692-3 and 1696-7; a soldier at Wells 1696. Jacob and Susannah signed the Bradbury Petition of 1692. For an account of this episode see "Bradbury Memorial," Portland 1890. Jacob was a Friend as early as 1701, and gave land for a Friend's burial ground. He died April 24, 1718. His will is dated March 20, and proved May 26, 1718. His widow died Feb. 15, 1726-7. Jacob lived on

Round Hill near Congress Street, Salisbury, and in his will he bequeathed one-third of his "homestead on both sides of the way" to his son Aaron, and two-thirds to his son Israel. Jacob and Susannah had five sons and three daughters. For this paragraph I am indebted to Mr. Horace Edwin Morrill, of Dayton, Ohio, as given in "American Ancestry of Benjamin Morrill and his wife Miriam Pecker Morrill of Salisbury, Mass., and their Descendants to 1901." See Hoyt, pages 252-253 for children of Jacob and Susannah.

Sarah, born Oct. 14, 1650, married first Philip Rowell, Jan. 5, 1670, he was killed by Indians July 7, 1690; married second Onesiphorus Page, July 31, 1695, he died June 28, 1706, and third married Daniel Merrill, May 29, 1708, he died June 27, 1717, Sarah surviving him, though date of death is not given.

Abraham, born Nov. 14, 1652; took Oath of Allegiance and Fidelity 1677; he married about 1688, Sarah Bradbury, daughter of Wymond Bradbury, eldest son of Capt. Thomas Bradbury, one of the most prominent citizens of Salisbury, holding many public offices, among them County Recorder; most of the ancient record of Salisbury and many of the county being written by him. His wife, Mary Perkins, was tried for witchcraft in 1692, and though she was ably and courageously defended by Maj. Robert Pike, was convicted, but not executed. The Petition of 1692 related to this event. There were two children born to Abraham Morrill and Sarah Bradbury, his wife, namely Bradbury, born March 22, 1693-4, died Aug. 16, 1696, and Sarah, born Dec. 18, 1696.

Moses, born Dec. 28, 1655, is put down as "husbandman or yeoman" of Amesbury. He married first Rebecca Barnes, who died April 3, 1727, they had two children Rachel, born Aug. 12, 1686, and William Barnes Morrill, born March 19, 1687-8. Of this son Savage remarks "so named before the custom of double names, so common and uncomfortable was introduced, to preserve memory of his grandfather." Moses married second, Mary, surname unknown.

Aaron, born Aug. 9, 1658, died Jan. 31, 1658-9.

Richard, born Feb. 6, 1659-60, died Feb. 17, 1659-60.

Lydia, born March 8, 1660-1, married Ephraim Severance, Nov. 9, 1682.

Hepzibah, born Jan. 1662-3 (after her father's death), married Capt. John Dibbs, about 1689.

Will of Isaac Morrill, Second Generation

In the name of God Amen: I Isaac Morrill serv. of Salisbury in ye county of Essex in the province of ye Massachusetts Bay in New England, blacksmith, being of perfect mind and memory and considering my mortality not knowing how soon my change may come do make, constitute and ordain this my last will and testament that is to say principally and first of all I give and comend my soul to God my Saviour and my body to ye dust to be decently buried in hope of a blessed resurrection and for ye full and final settlement and disposal of my temporal estate which God hath mercifully given me I do hereby give demise and dispose of ye same in manner and form ffollowing

Imprimis I will that all my just debts and funeral expenses be duely paid and discharged out of my estate by my executr hereafter named.

2 ly I give and bequeath unto my son Abraham Morrill his heirs and assigns forever all that my six acre lott of marsh at ye Humillities so called which I purchased of Philip Grealy to be possest of ye same immediately after my decease and also that half part of my cow comon or meadow so called which lies on ye East side of ye Creek to be possessed by him or them immediately after my wifves decease and not before and one-half of my right and interest in that three acres of marsh at ye points so called which is made over to me by Mr. Daniel Moodey for money lent him and also all my shop tools belonging to my smiths trade all which bequests hereby given him are and shall be accounted his full and sufficient portion of my Estate with what I have formerly given him and in consideration of ye great share he had and now possesses by my means and procuremt of his Grandfather Gills Estate.

3 ly I give and bequeath to my son Isaac Morill, the other half of my right and interest in ye aforesd three acres of marsh and also all ye remaining part of my land in ye pasture at Munday Hill so called which I had of ye Towns Comittee so called being thirty acres more or less (excepting one acre lying

next to ye lot I had of Mr. William Bradbury at Munday Hill) to be possest by my son Isaac his heirs or assugns immediately after my wives decease he or they paying eighteen pounds in money for ye same to my executr for ye use hereafter mentioned which with what I have given him by deed of gift and otherwise is and shall be accounted his full part and portion of my estate.

4 ly I give and bequeath to my son Jacob Merill his heirs and assigns all that other half part of my aforesd cow comon marsh to be possest by him immediately after my wives decease he paying ffifteen pounds in money for ye same to my executr within one year after he possesses ye same for ye use hereafter mentioned which with what I formerly gave him by deed and otherwise is and shalbe his full portion of my Estate.

5 ly I give and bequeath to my son John Morill his heirs and assigns the dwelling house in which he now lives and a ten acre lot adjoining his homestead which I bought of John Tucker to be possest by him immediately after my decease also my six acre lot of meadow at ye Points so called which I bought of Mr. Clark to be possesed by him imediately after my wives decease he or they paying for ye same twenty pounds in money to my executr for ye use hereafter mentioned within one year after possession of ye same which with what he has formerly had of his Grandfather Gills and my estate is and shalbe his full part and portion of my estate.

6 ly I give and bequeath to my son Daniel Morell his heirs and assigns forever my lot of meadow at Mundeys Island so called which I bought of Daniel Moodey and also my lot of land at Beach Hill so called which I bought of Ephraim Brown comonly called my beach hill swamp lot, he or they paying twenty pounds in money within one year after my decease to my daughter Rachel as I shal hereafter order in this my will and also one acre of land in my pasture at Mundey Hill so called adjoyning to his lot on ye back side of sd. Mundey Hill where he has planted a young orchard and so as may best accomodate ye same which is before reserved and excepted in my bequest to my son Isaac and all this besides what I have formerly given him by deed of gift or otherwise.

7 ly I give and bequeath to my daughter Sarah Morill the one half of my five lotts of land which I have in Amsbury

in ye Lions Mouth Division so called and my best feather bed and furniture agreeable to it and also ten pounds more in money and my great brass kittle besides ye twenty pounds in money she has already had.

8 ly I give and bequeath to my daughter Jemima ye other half of my aforesd ffive lotts of land in Amsbury and ten pounds in money out of that which my son Jacob is ordered to pay to my executr in this my will and also twelve pounds more in money and a good feather bed and convenient furniture for it.

9 ly I give and bequeath to my daughter Mary that quarter part of a ninety acre lot which I have in ye will division so called in Salsbury and my two acre of meadow at ye New Meadows so called and also that twenty pounds which my son John as aforesd is ordered to pay to my executr and also fforty pounds more in money to be paid my my executr to her.

10 ly I give and bequeath to my daughter Rachel ye wife of John Sheperd my Peek lot so called of abt. twelve acres and that twenty pounds which my son Daniel is before ordered to pay to her and also that eighteen pounds which my son Isaac is before ordered to pay to my executr and also twenty five pounds more in money to be paid her by my executr together with a good feather bed and convenient furniture for it.

11 ly I give and bequeath to my dear and well beloved wife Phebe the sole free and full use benefits profits and improvements of all such real estate in houses lands or meadows which I have in any deeds of gift to any of my children or in this my last will and testament reserved the possession use or profits of during ye natural life of my wife Phebe or till her decease of what kind or nature soever it be to be possessed and Injoyed or disposed of by her during her natural life as she shal see good without any let or molestation and also all such my personal estate in stock household stuff goods chattles money bills, bond debts due to me or moveable effects whatsoevr which may or shal be remaining after ye paymt of my just funeral expenses and several legicees mentioned in this my will for her comfortable maintenance and subsistance to dispose of as she sees meet and furthermore my mind and will is (my daughter Mary first having a good feather bed and furniture for it which was omitted before in that paragraph of this my will concern-

ing her) that whatever of my aforesd moveable estate hereby given to my wife shal be left and remaining at my wives decease not expended nor disposed of by her during her life may and shall be after her decease divided between my ffour daughters aforesd Sarah haveing a double portion of ye same.

Lastly I do hereby ordain constitute and appoint my trusty and well beloved son Daniel Morill to be sole executr of this my last will and testamt to whom I have given my above sd. lot of Meadow at Mundeys Island so called to encourage him to accept of and discharge ye executorship of this my will and furthermore my mind and will is that in case any of my aforesd sons shal (by any just and legall claimes made against them) be dispossessed or deprived of any of those lands which I have by deed of gift given to them ye same shalbe made good out of my moveable estate which is before given to my wife during her naturall life and I do hereby utterly revocke and make void all and every other and former will or wills testant or testamts by me made or declared heretofore by word or writing ratifying and confirming this and no other to be my last will and testamt.

In wittness whereof I have hereunto set my hand and seal this twelveth day of January Anno Domini 1712-13, Annoque Regni Reginae Annae Magnae Brittaniae etc Undecimo.

ISAAC MOIL (Seal)

Signed sealed and declared by ye sd Isaac Morill to be his last will and testamt in presence of us

Ephraim Seaverns
Jerimiah Stevens
Joseph Flanders
C. Cushing

Memrnd ye these words And also ten pounds more in money were enterlined as an addition to ye aforsd Sarahs portion before sealing.

Nov. 26, 1713 Sworn Witt
By Att

Will proved November 26, 1713. Rec. Book 311, page 65. Essex ss Probate Office Sept. 5, 1893

A true copy of record.

Attest. J. T. MAHONEY. Regerts.

THIRD GENERATION

The eleven grandchildren of Abraham and Sarah Clement by his son Isaac and Phebe Gill were all born in Salisbury.

Abraham, born Aug. 22, 1671, "entered his intention of marriage with Elizabeth Sargent, November 16, 1695, and was married January 2, 1695-6, by Rev. John Alling, minister." Elizabeth was daughter of William Sargent and Mary Colby. Abraham and Elizabeth Morrill had one daughter, Judith, born Nov. 24, 1696.

Isaac, through whom our line descends was born July 24, 1673. He "entered his intention of marriage with Abigail Brown, April 16, 1695, and was married May 30, 1696, both of Salisbury, by John Alling, minister." He died June 22, 1737. His will which is given herewith is dated June 18, 1737, and as proved July 18, 1737, his wife Abigail and nine children survived him. This Isaac was known as "Deacon Morrill," was constituent member of the church, Nov., 1718, his wife Abigail in 1718-9. He was Representative eight years, 1713-1737. Abigail Brown was daughter of Deacon and Captain Nathaniel Brown and Hannah Fellows. The nine children of Isaac are given on main chart and constitute the fourth generation.

Mary, born Feb. 1, 1673-4, is given on my records, though Hoyt does not mention her. She probably died at once.

Sarah, born May 27, 1675, was living in 1721, probably unmarried.

Jacob, born May 25, 1677, married first Elizabeth Stevens, Dec. 4, 1701, and second Elizabeth Dalton, Jan. 5, 1722-3. His will is dated Dec. 1, 1750, and as proved March 25, 1754. For the twelve children of Jacob, see Hoyt, page 255.

John, born Nov. 2, 1679, married Mary Stevens, Dec. 23, 1703, she was daughter of Sergeant Benjamin Stevens, of Salisbury, and Hannah Barnard. For their six children, see Hoyt, pages 255-256. Will dated Aug. 23, 1756, proved April 31, 1760.

Rachel, born Feb. 18, 1681-2, died Feb. 29, 1681-2.

Daniel, born Feb. 18, 1682-3, married Hannah Stevens, Jan. 23, 1706-7, she was sister to Mary Stevens, who married John Morrill, and was born April 30, 1682. Daniel's will dated April 12, 1753, was proved June 9, 1755. Hannah survived him. For their seven children, see Hoyt, page 256.

Jemima, born Oct. 9, 1685, probably married Joseph Pike, Jan. 18, 1720-1.

Mary, born Sept. 10, 1689, was living a "spinster" in 1740, when she deeded land in Salisbury, "Mill division," on Powow River.

Rachel, born Aug. 24, 1692, married John Shepard, March 20, 1711-12.

WILL OF ISAAC MORRILL, THIRD GENERATION

In the Name of God Amen, I Isaac Morrill of Salisbury in the County of Essex in the province of the Massachusetts Bay in New England yeoman being sick in body but of perfect mind and memory Not Knowing how soon any Change may Come do make and ordain this my Last will and Testamt. In maner ffolowing viz first of all I Comend my soul to God in Christ and my body to ye dust to be decently buried in hopes of a blessed resurection to life Eternal. And as to my Temperall Estate I do demise and dispose of the same in Manr. ffolowing viz: first my will is that all my just debts and funeral Expenses be duely paid out of my moveable Estate by my Executor hereafter named.

2 ly I Give Unto my son Benjamin all that my land in the Long hill so Caled which I bought of John fflanders lying on ye westerly side of ye drift way or path to his house as ye fence now runs (Excepting three acres Next my Stone wall) and two acres of mowing grond below his barn with what he has fenced in there, To him his heirs & assigns forever besides what I have given him before by deed.

3 ly I Give to my son Nathaniel Ten acres of land in my Cow pasture so Called Next to Samuel Browns land To him his heirs & assigns forever.

4 ly I Give to my son Joseph Eight acres of ye sd. Cow

pasture Next to Nathaniels part and my beach Lott of Marsh so Called to him his heirs & assigns forever.

Itm 5 ly I Give to my son paul thirty acres of land above ye mills which I bought of Ezekiel Morrill and my Cow Comon Lott of Marsh near Grealys mill so Called To him his heirs & assigns forever he or they paying Ten pounds to his Sister Phebee within two years after my decease.

Itm 6 ly I Give to my sons Micajah and Isaac all my Homstead which I had of my ffather Morrill with the appurtinancies and the rest of my mowing ground adjoyning which I had of my father Brown. And also my Two acres of ye rocky meadow so Called and all my right and interest in ye meadow Lott so called at the points and the aforsd. three acres of land on Long hill Excepted out of Benjamins gift as aforsd. To Have and Hold to them their heirs and assigns forever after my wifes decease or Next Marriage to be Equally divided between them provided always that Micajah take his part on the Nothrly & Easterly side and Isaac his half on ye southrly & northrly side of ye homstead for which the son Micajah shall pay Twenty pounds to his sister Phebee. And Isaac is to pay one hundred pounds of which fifty pounds to his sister Tamson and fourty pounds to his sister Abigail and ten pounds of it to his sister Phebee to be paid by them in one year after they Come to possess the aforsd. lands bequeathed to them.

Itm 7 ly I Give to my Daughters abigail Tamson & Phebee the aforsd. sums to be paid to them by their Brethren respectively as is above Exprest and mentioned besides what they have already had of my Estate.

Itm 8 ly I Give to my beloved wife abigail the sole use profit and Improvemt. of my homstead and lands before given to my sons Micajah & Isaac during her widowhood or till her Next Marriage. And furthrmore I Give to my sd. wife abigail all my Stock of all sorts and household stuff mony bills lands debts due to me & moveable Effects whatsoever (remaining after ye paymt. of my just debts & funral Expenses) to Improve for her Comfortable subsistance and to dispose of the Same as she shall see Good. And what of the Same she has not occasion to spend to distribute Among her daughters so as to make their portions as Equal as may be.

And finally I do Constitute and appoint my two sons Micajah & Isaac to be Joynt Executers of this my Last will & testamt. to whom I Give all my husbandry Tools & Implemts. after my wifes decease or Next Marriage. And furthermore I Give the rest of my Cow Pasture so Called lying between my homstead & the street the one half thereof to my son Benjamin Next adjoying to his own lands And the other half thereof to my sons Micajah & Isaac to be Equally divided between them. In witness whereof I have hereunto set my hand and seal this Eighteenth day of June Anno Domi 1737.

Memornd. that the words and two acres of Mowing ground below his barn with what he has fenced in there were Interlind in ye bequest to Benjamin before sealing and also ye word pounds in that to Tamson also ye word Gift in ye 6th article.

Signed sealed & declared by ye sd. Isaac Morrill to be his last will & testamt. in presence of us

Caleb Cushing
John Morrill
Jacob Morrill
Daniel Morrill

ISAAC MORRIL Seal

Essex ss Probate Office, October 17, 1913

A true copy

Attest HORACE H. ATHERTON, JR. Register

FOURTH GENERATION

Nine children were born to Isaac Morrill and Abigail Brown, all in Salisbury, being great-grandchildren of Abraham Morrill and Sarah Clement.

Benjamin, born Jan. 27, 1696-7, married Ruth Allen, daughter of Stillson and Margaret Allen of Salisbury, on Jan. 21, 1719-20. She was born March 5, 1700-1. They had nine or more children.

Abigail, born May 6, 1699, married James Toppan, of Salisbury, Nov. 12, 1731.

Nathaniel, born July 20, 1701, graduated at Harvard College in 1723, was settled in the ministry in the town of Rye, New Hampshire, in 1726. He lived also in Portsmouth, N. H. He married Sarah Odiorne, they had four or more children. He died about 1738.

Joseph, born Nov. 15, 1703, intention of marriage to Tabitha Stevens, was published May 8, 1725, married May 19, 1725; she died March 31, 1733; was published to Sarah Smith, April 20, 1734. He had several children, and lived in Salisbury and Rye, N. H.

Paul, born May 5, 1706, married Martha Worthen, being published on Feb. 16, 1739-40. He lived in Loudon, New Hampshire. No record of death.

Micajah, born July 21, 1708, married Mary Greeley, Jan. 17, 1733-4, resided in Salisbury, had five children. He died in 1750, and his widow married Henry True.

Tamson, born Oct. 16, 1712, married John Jaques of Wilmington, Mass., on Feb. 21, 1743-4. Hoyt gives the name Jaques, but my records give it as Jaquith, and we know that there were families of both names at that time in Wilmington. Unfortunately there is no marriage record given in "Wilmington Records of Births, Marriages and Deaths, from 1730 to 1898" as compiled by John E. Kelley, and published in 1898. Tamson died in 1796, in Wilmington. They had four children;

Nathaniel, born Feb. 13, 1745; Sarah, born Sept. 1747; Jonathan, born Sept. 13, 1749; David, born Dec. 13, 1751, and died January 15, 1829.

Phebe, born July 7, 1715, married William Whittier of Kingston, N. H., on Feb. 17, 1736-7.

ISAAC, born May 20, 1718, brings us to the youngest of the family and the one who became our Revolutionary ancestor as Chaplain in the Colonial wars and then in the Continental army as will be seen later, being familiarly called "Rev. Isaac." He was born in Salisbury, received into the church there, March 26, 1738, being later dismissed to the church at Wilmington. He graduated from Harvard College in 1737, in his 19th year, in the class with Peter Oliver, Peter Thacher (Rev.), Andrew Elliot (Rev.), and Ebenezer Jay. "In social order, Peter Oliver stood at the head of the class, with Andrew Elliot second and Mr. Morrill twenty-fourth in a list of thirty-four." At that time rank was according to his parents wealth. Isaac was settled in the ministry at Wilmington, being ordained there May 20, 1741, and died in the 53d year of his ministry on Aug. 17, 1793, aged 75 years, 2 months and 28 days.

ISAAC married for his first wife, Mary Ayer, on Aug. 27, 1741, she was the daughter of James Ayer and Mary White, both of Haverhill, Mass. The issue was one son, James, born June 9, 1742; he died Sept. 12, 1742. His mother died a month later, July 3, 1742. Mary Ayer was one of eleven children of Mary White, born June 24, 1690, who married James Ayer, May 10, 1711. Mary White was one of twelve children of John White, born March 8, 1664, died, 1727, who married Lydia Gilman, Oct. 24, 1687. John White was a son of John White, born, 1639-40, who married Hannah French, Aug. 25, 1662, he died Jan. 1, 1668. John White was son of William White, born in England in 1610, came over in 1635, settled in Ipswich, and later in Haverhill where he died Sept. 28, 1690, his widow removed to Ipswich where she died in 1693.

The REV. ISAAC married for his second wife DOROTHY, daughter of Rev. Samuel Ruggles of Billerica, Mass., on Aug. 4, 1743. For an account of this time one should read the "History of Billerica" by Rev. Henry A. Hazen; it abounds in references to the pastors of the near-by towns, their meetings

for ordinations, etc. The following is quoted to show the training of the children of the time. "In 1675, the selectmen passed an order that all children and youths from eight years old and upward should be sent by their parents and masters to Rev. Mr. Whiting for catechetical instruction at such times as should be appointed. Mr. Whiting died in 1713 and was succeeded by Rev. Samuel Ruggles."

Dorothy was the daughter of Rev. Samuel Ruggles of Roxbury, Mass., who was born Dec. 3, 1681, died March 1, 1749. He was graduated from Harvard College, 1702, ordained colleague of Mr. Whiting of Billerica, May 19, 1708, married Elizabeth Whiting, born 1689, died July 29, 1727; married second, Elizabeth Williams, who died June 25, 1748. Samuel was son of Samuel Ruggles who married Martha, daughter of Rev. John Woodbridge of Andover, and granddaughter of Gov. Thomas Dudley. Samuel was son of Thomas Ruggles who came from Nasing, Essex, England, in 1635.

There is a pamphlet written by Rev. Daniel P. Noyes entitled "An Historical Address, delivered in the Meeting House of the Church of Christ in Wilmington, Mass., September 25, 1880, upon the One Hundred and fiftieth Anniversary of the Incorporation of the Town," is out of print, and difficult to obtain. I therefore quote at some length from it to give the younger generations an idea of the state of the country, and the share our ancestors have had in building up "the church and state." Mr. Noyes says, "In all studies into the history of the Colony of the Massachusetts Bay, or the state that has grown from it, one fact ought ever to be kept in mind; that this colony originated in a purpose to found a state, a completely organized community, in which true religion could hold its ground against the three enemies, prelacy, fanaticism, and impiety."

Mr. George Wingate Chase in his "History of Haverhill, Mass., from 1640-1860," says, "In the year 1593, there were in England four religious classes: The Catholics who adhered to the Church of Rome; the members of the English Church; the Puritans, and from this class were the founders of the Massachusetts Bay Colony; and the Pilgrims, or Separatists, or Independents as they were variously styled, this class settled

Plymouth Colony." It has been said that the Puritans of Massachusetts Bay Colony had more cultivation and action, but less charity and brotherly love than the Pilgrims at Plymouth.

Mr. Chase, continues: "The Puritans were simply non-conformists. Connected with the English national church, they questioned, chiefly, the propriety of some of her observances. They submitted to her authority as far as they could, and acknowledged her as their Mother in all matters of doctrinal concern; and up to the date of their removal to America, they made no open secession from her communion. Had liberty been allowed them they would probably have continued in the land of their nativity and in the bosom of the Establishment.

The Plymouth Colonists, the Pilgrims, were not of the national church. Years before their expatriation, they had renounced her communion, and formed churches of their own. Between them and the Massachusetts Colonists, however, the differences were in matters of policy, rather than in articles of faith; and on their arrival in the New World, apart from the influences of their native land, and under far different circumstances, a few years intercourse assimilated their views and cemented their union."

We need not trace the well-known facts regarding exploration and enterprises of trade which were prosecuted during the early years all along the coast from Plymouth Plantation to Cape Ann. In June, 1630, two years prior to the landing of our ancestors, Abraham and Isaac Morrill, at Boston, there was a large emigration under John Winthrop, who permanently occupied Charles Town (soon becoming Charlestown) and Boston. They brought with them a charter conferring powers of essential self-government, and in their arrival the "New England" was founded. In 1640 an additional grant of land was made by the General Court to Charlestown, and for two years was known as Charlestown Village. By Oct. 1642, this land had received so many settlers that a church was organized and a portion of it was set apart as a distinct township, under the name of Woburn, the twentieth in the Massachusetts Bay, and the twenty-ninth in the two colonies, (the Massachusetts Bay and the Plymouth Plantation). The towns then nearest to Woburn were Rowley and Ipswich on the northeast, Charles-

town and Boston on the southeast, Cambridge on the south, and Concord on the west. To the northwest all was wilderness. Billerica and Bedford came in to the north of Concord nearest to the part soon to be set off as Wilmington. This town of Woburn included all that is now Burlington with a large part of the present Wilmington.

Thomas Carter was the first minister of this Church settlement. Woburn, as we have seen, covered a great deal of ground. Its second meeting house, built in 1672, was probably at that time sufficiently central, but by 1730 we find many of the families, especially in the winter season, at very inconvenient distances, few of them nearer than four miles and most over five miles, while the house of Sergeant Abraham Jaquith was fully seven miles away, at Goshen, the region now constituting the central and western parts of Wilmington. It must not be supposed, however, that this kept them from attending meeting, or made them late. Tradition has it that the inhabitants of the remotest corner of Goshen would often travel to meeting in winter on snow-shoes; and Deacon James Thompson was wont to be there on summer mornings by eight of the clock, which must have been at least an hour before the services commenced. A saying of Deacon Benjamin Jaquith (son of Abraham just mentioned) is preserved, which shows plainly his opinion of the value of a spirit of promptitude in matters of religion. This vigorous old Christian greatly impressed the boys of that generation with his maxim, and the emphasis with which he drove it home, "Airly to meetin, airly to heaven, I vowger." This Deacon Benjamin Jaquith mentioned by Mr. Noyes is no doubt the father of the Hannah Jaquith who married our Nathaniel Morrill.

After some years of discussion a petition was presented to the General Court, Sept. 5, 1729, praying that the north part of Woburn and the west part of Reading be made a distinct precinct. This failed but was speedily followed by another for a new *town*, which met with more favor, was so reported and a bill incorporating the new town under the name of Wilmington, was passed Sept. 25, 1730. "It was a district more than seven miles long, lying northeast and southwest, about four miles wide near the middle, narrowing towards each extremity,

especially toward the north, having for its core and its peculiar characteristic the extensive irregular wet meadow-land of two large sluggish brooks which unite in the eastern part of the town to form the Ipswich River. On either side of these branching meadows lie sandy uplands of diversified surface covered with pines of both kinds and occasionally with a growth of oak. Some of the lowland is densely clothed with larch, maple, and cedar. Much of the soil is sandy, much is wet, but a good deal of it responds handsomely to a faithful cultivation, and many patches are fertile. It is in the main a wholesome and pleasant region to live in, with no hills to hinder travel, with extensive woods in which deer are found, a great abundance of partridges and rabbits, quite as many foxes as most of the inhabitants want, legions of muskrats and minks, a few otter with possibly a very few beaver, and an occasional wild-cat, and once in a while a bear." The sites of many of the first houses are known, some portions have been preserved being incorporated in present buildings. The first house of the Morrills was on the lot adjoining the one herewith given, this house was built by Rev. Isaac and lived in by his children and descendants till 1880, when it was sold and passed out of the family.

From the Town Records of Wilmington as garnered by Mr. Noyes in the pamphlet before mentioned much of interest may be gleaned, but unfortunately for us, much we would like to know is omitted. The first page, Mr. Noyes tells us, is missing but the first words on the second leaf are "the Word of God among us; and it passed in the affirmative." They were to have the "Word of God" at all events for all to share, at all seasons of the year.

The first church building was finished in 1732, and from the description given must have been a commodious and fine building for the time, albeit entirely unpainted both within and without. After long months of discussion and the trying of many candidates for the office, a Mr. Varney was ordained their first minister, Oct. 24, 1733, with "a settlement of three hundred pounds to be paid half the first year and half the second after his ordination; one hundred and twenty pounds in currency, for his salary, to rise or fall as its value falls or rises; and that

the Town will be at the cost of obtaining its share of 2000 acres of land, laid out to Woburn for ministerial use, after it is obtained." They likewise voted him twenty-five cords of wood yearly. Of the wood question we shall read more later on.

At this early date ministers were settled for life, and received, besides their yearly salary, a certain sum of money or other provision towards a house and its furnishings. This provision was styled "the settlement." The Town voted the sum of thirty-two pounds for the expenses of Mr. Varney's ordination. The items for Mr. Varney's are not given but for Mr. Jackson's at Woburn, in 1729, were £83 9s. 6d. divided as follows: 433 dinners, at 2s. 6d. each, £54 2s. 6d. The keeping of 32 horses, 4 days, 3 pounds; 6½ barrels of cider, £4 11s., and 25 gallons of wine £9 10s. While 178 suppers and breakfasts amounted to £8 18s. Mr. Varney was obliged to resign his pastorate, on account of ill health on April 5, 1739, and was succeeded by our Rev. Isaac Morrill, who was ordained May 20, 1741, and served fifty-three years, dying in office, Aug. 17, 1793, in his seventy-sixth year. The early years of his pastorate were in the first building, as it was not till 1764 that the town became dissatisfied with their meeting-house and it was virtually made over, twelve feet having been added to its length by cutting it through the middle and inserting this amount; a new arrangement of pews was made, and it was plastered inside, and painted yellow on the out, while large-sized square window-panes replaced the previous diamond-panes. In March 1767, the church was finished even to "removing the 'chears' out of the alleys," the repairs costing in all £2132 4s. 4d. old tenor, or somewhat over £284 new tenor. Our Uncle Caddy remembered this church well, it was taken down in 1813, and at that time the woodwork was found to be in the best of preservation. The pulpit was of poplar wood and handsomely grained in imitation of mahogany, and was found as white as when first made, the paint having protected it from light and moisture. The pulpit desk was covered with crimson cloth having a border of silken tassels. Upon it lay a rich velvet cushion with large tassels at its corners. At the minister's right hand rose an iron bracket, shaped like a crane, holding an hour-glass. There was a broad stair leading up to the pulpit which

was surmounted by a sounding board projecting from the wall, over the window, shaped with graceful curves and delicately colored a very light red. It was paneled underneath.

The church building of 1813 was the edifice in which my father worshiped during his boyhood, it was burned in 1862, and many of the town records destroyed in it at that time. The present structure was in use when I first remember attending church in Wilmington, and is the view given here.

There is an amusing anecdote which I remember hearing Uncle Caddy relate. In the time of his grandfather there was a broad stair on the level of the deacon's pew leading to the pulpit, on which the minister's dog would take his place keeping a dog's watchful kind of sleep during sermon time, and when the dog judged that his master had preached long enough would rise, stretch himself and gape, thereby calling attention to the state of the hour-glass, or at all events it was the signal for the children to anticipate the sermon's end.

For the basis of the account of the life of Rev. Isaac we are dependent on the published records of the town, or original files on record in the State House at Boston, and other official documents. The family were all living in the homestead, or later on the marriage of children, nearby, so that no letters have come down to us. The following item is taken from the Boston State House original record, and is of value as data for proving eligibility to various Colonial Societies of Rev. Isaac's lineal descendants, as well as for purposes of history.

"At a Council held at the Council Chambers in Boston upon Saturday the 10th day of March, 1759, sitting in the General Court, Present,

His Excelency Thomas Pownall, Esq., Governor,

The Honorable, Thomas Hutchinson, Esq., Lieutenant Governor, John Osborn, Benjamin Lynde, Joseph Pynchon, Stephen Sewall, Benjamin Lincoln, William Bradstreet, Robert Hooper, James Bowdoin, Gamaliel Bradford, Thomas Hancock and others—

To the Rev. Mr. Isaac Morrill the sum of Two pounds seventeen shillings, for subsisting himself in his march to Albany and on his return home and for Transporting his Bag-

First Church of Christ, Wilmington, Mass. Erected 1868

gage, being a Chaplain in the intended Expedition against Canada, 1758.

Paid £2:17: to Mr. Isaac Morrill, Vol. 14, page 46."

This may refer to the Expedition which went out under Col. Ethan Allen resulting in the taking of Ticonderoga, New York, from the British on May 10, 1755, and at Crown Point, two days later, when we know he was present.

He is also in a "List, dated July 8, 1776, of men who paid money to hire men to serve on the Crown Point expedition. Rev. Isaac Morrill is reported as having hired Jonathan Eames. The said Rev. Isaac Morrill being credited with 'one turn of service.' This means a short service, probably local."

The following account of our ancestor's connection with the well-known events of April 19, 1775, is taken from "The Boston Transcript" for May 3, 1897, in an article headed "Historic Mansion Closed, Famous Stearnes House at Bedford closed after a Hundred Years Occupancy by the Stearnes Family."

"This was a parsonage before 1796, when the Rev. Samuel Stearnes set up his home there. It was by this hearthstone that the Tory minister, the Rev. Joseph Penniman sat on the 19th of April, 1775, when called upon by the Wilmington minister on his way to intercept the British at Concord. (The Wilmington minister was the Rev. Isaac Morrill at that time fifty-seven years old.) The Bedford minister turned away his patriot friend by saying: 'You go and fight and I will stay here and pray.' The sentiment of the parsonage changed with the coming of the Rev. Samuel Stearnes in 1796, and for a full century the occupants here have been most loyal to church, town and country."

The first minister of the Bedford church was Rev. Nicholas Bowes, ordained July 15, 1730, he was dismissed in 1734, and in 1735 went as Chaplain in the northern army at Fort Edward. In 1756 Rev. Nathaniel Sherman was ordained. Being opposed to the "half-way covenant" he was dismissed in 1766, and was succeeded by Rev. Joseph Penniman, ordained in 1771, and continued for about twenty years. Though possessed of respectable talents, he was very eccentric in his manners and public performances. Soon after the 19th of April, 1775 (al-

ready referred to) he is said to have used the following expression in his prayer: "We pray thee to send the British soldiers where they will do some good; for thou knowest, O Lord that we have no use for them about here." The next minister was Rev. Samuel Stearnes, who was ordained in 1796.

To return to Wilmington. Frequent town meetings are chronicled from the year 1768 onward, that of Sept. 19th, six years and a half before the battle of Lexington, giving the first hint of the approaching struggle, when Mr. Paul Cook, a committee man, was elected to serve at a convention to be held in Boston, Thursday, Sept. 22, 1768, and the resolution passed "That the town do highly approve the votes and proceedings of the town of Boston, and do return them their thanks." From this date on till the news of peace reached Congress, March, 1783, there were recorded 135 Town Meetings held in Wilmington, an average of sixteen a year.

On March 7, 1774, the town instructed the Selectmen "to examine the town's stock of powder and ball, and to buy more if they think proper." These stores were kept in the attic of the meeting-house, which was thus not only a house of prayer but served to keep the powder dry. The name of Cadwallader Ford, Jr., is frequently mentioned; he had married the daughter of Rev. Isaac, and lived in what was later known as the Blanchard farm-house. It was one of the finest specimens of the homes of that generation in Wilmington, situated, as I well remember it, among rich growths of elm and pine trees.

In Sept., 1774, the people of Wilmington were willing to be at the cost of a Representative to the General Court. Mr. Timothy Walker, is chosen to go to Concord in that capacity. A month later they vote "to raise the 'Province Tax' of £19 5s. 4d. ($66.00) to be paid into a special town committee, and to indemnify and defend the constables from all loss and charges that may arise from not paying the same to Harrison Gray, Esq., 'his majesty's treasurer.'" The bands were breaking that held the Province to the crown, "the King had got his last copper from the farmers of Wilmington and the treasury of the Commonwealth, not fully organized was receiving its first. All the tax payers of the town knew that this time they were not paying to the King but to themselves. Already

the government had begun to be 'by the people and for the people.' "

The next year this same Mr. Walker is chosen on Jan. 17, 1775, to the Provincial Congress "at Cambridge or elsewhere." The name Congress seems to have been chosen because it was not organized as a General Court, in the manner provided in the Charter.

We are now approaching the Lexington fight. On March 6, 1775, the town votes to comply with the resolve of the Provincial Congress respecting the raising of "minute men," and "that every man from sixteen to sixty that doth not appear at this house next Wednesday at 9 of the clock in the forenoon, with arms and amunition according to law shall pay a fine of six shillings, (one dollar) provided he cannot give a reasonable excuse." Three days later the town voted, "To enlist 24 good, able-bodied minute men," and ordered that "they should train two half-days in the week, for three weeks; and after that one-half day, each private receiving one shilling, the captain three shillings, the lieutenant two shillings, for each half-day." On March 20th—just thirty days before Lexington—another meeting was held, and Cadwallader Ford, Jr., was ordered to "purchase good effective firearms for such minute men as are not able to buy them, to be returned to the town's stock at the end of service." The Wilmington records contain no references to the Lexington fight, but her men are known to have been engaged in it. The reason may possibly be that Wilmington so very recently a part of Woburn her men may have gone with those of the mother town; we are sure Wilmington measured up to all demands made upon her. The part the Chaplain, Rev. Isaac Morrill, took in his ride from Wilmington, through Bedford and on to Concord, has already been given.

In January 1776, it was voted "to send the quota of wood to the Army that were besieging the British in Boston." In July (1776) a meeting was called to enlist 17 men to join the forces going to Canada. It was for this short time of service that Rev. Isaac Morrill paid Jonathan Eames, to serve in his place.

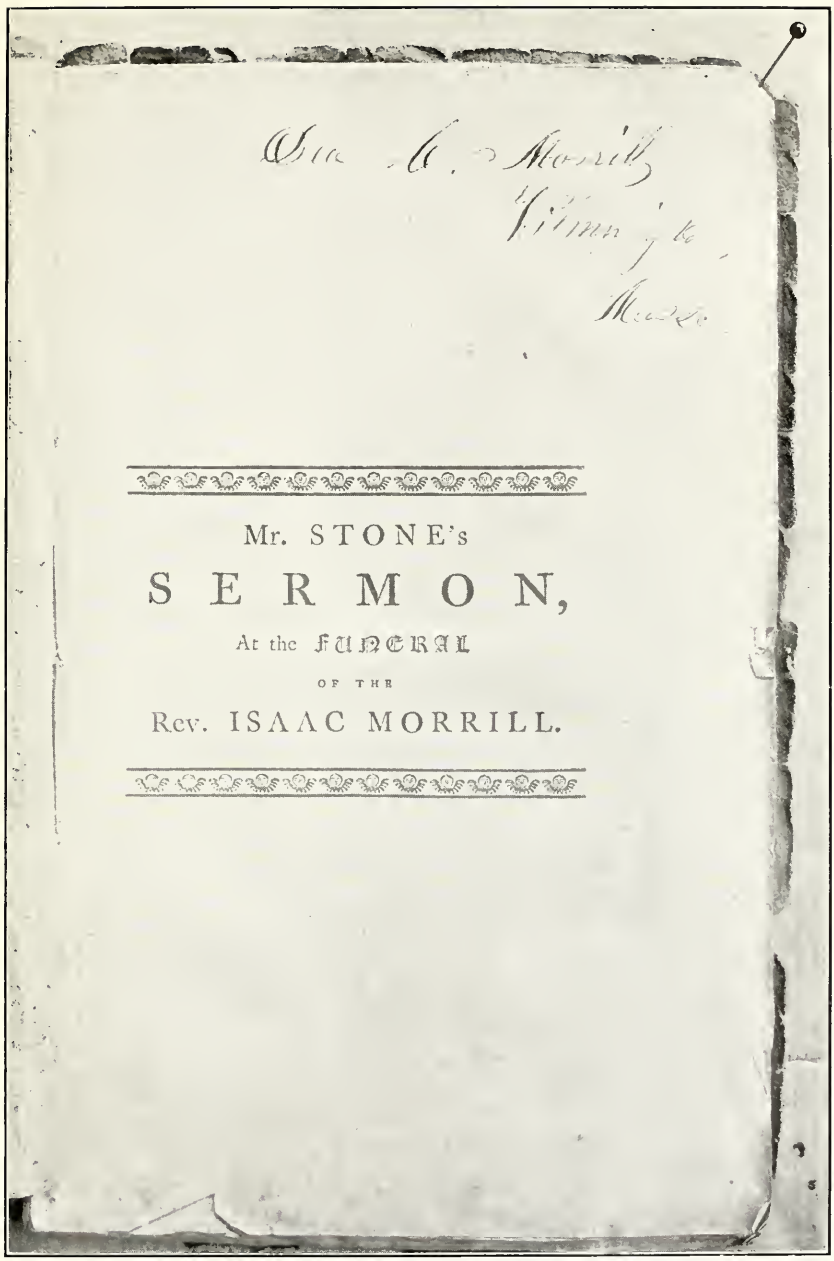
In September of 1776 the town began to consider the framing of a State Constitution, Wilmington consents that the

present House of Representatives and Council may do it; but declares that it must be referred to the town for ratification. They were not fighting to be free from King George only to become passive subjects of any General Court.

Prices of all commodities were now rising, and all values were in confusion, currency being rated each month. Under date Feb. 12, 1777, we read, "So the Selectmen and the Committee of Safety meet, and determine the price of farmer's and mechanic's labor, of wood, charcoal, horse-shoeing, of tavern fare and mugs of flip and toddy. A comparison of these brings out some curious results. Farm labor, for example, between November and February is one shilling 6 pence a day, or twenty-five cents; horse-shoeing, with steel tips and corks costs two shillings or fifty cents, so a man must work two days, then, to get his horse shod. Dinner at the tavern is one shilling, three dinners are equal to two days' work. Plainly farm hands in Wilmington cannot board at the tavern. Flip made of New England rum, costs 8 pence a mug. Two mugs then come within two pence of drinking up a days wage. Farm hands cannot afford to drink toddy. Oak wood brings 10 shillings a cord, or $1.66 2/3 which is equal to about six and one-half days of farm labor, and plainly says to the laboring man—cut your own wood."

There is another vote recorded for March 3, 1777, which has a strange sound to us—accepting all negro slaves, whom their owners choose to free, and agreeing to support them as the town's poor, if unable to maintain themselves. Rev. Isaac owned two slaves, Dinah and Phillis. Dinah, he purchased for thirty dollars. When Dinah and Phillis were set free, they planted a row of trees near the house which flourished for many years. The family records state that Dinah died April 28, 1830, at the age of 105 years.

In 1780, the town records that the Rev. Mr. Morrill's wood was rated at 30 pounds a cord, for one month, and those who fail to bring their share within the month shall pay 60 pounds a cord. It is hoped that all paid their wood debt within the time prescribed. In March, 1777, an addition of 200 pounds was made to the minister's salary. In April of the same year a committee was appointed "to inspect the market and use their


Mr. STONE's

SERMON,

At the FUNERAL

OF THE

Rev. ISAAC MORRILL.

Title Page Sermon by Rev. Eliab Stone on Death of Rev. Isaac Morrill of Wilmington

A

SERMON,

DELIVERED AUGUST 20, 1793,

AT THE

FUNERAL

OF THE

Rev. ISAAC MORRILL, A. M.

Paſtor of the Church of *CHRIST*

IN

WILMINGTON,

Who departed this Life Auguſt 17, in the 76th Year of his Age, and 53d of his Miniſtry.

By ELIAB STONE, A. M.
PASTOR OF A CHURCH IN READING.

Printed by SAMUEL HALL, No. 53, Cornhill, BOSTON, 1794.

SECOND TITLE PAGE OF SERMON BY REV. ELIAB STONE

utmost endeavors to prevent monopoly and forestalling." Life ran on then very much as it does now, with our commissions and committees to discuss and consider the reasons for the high cost of living.

The General Court of 1777, framed a new constitution which was submitted to the towns. On June 12, 1778, Wilmington appointed a committee with Rev. Mr. Morrill, as chairman, to examine and report on the same. After consideration they presented the following four objections, and one recommendation:—

1st There ought to be a bill of rights.

2d A governor and a lieutenant governor are a needless expense, the President of the council is enough.

3d While so many are absent in the army it is no time to make a new constitution.

4th The one now in force will answer for the present, and the new one is not needed.

5th It is recommended that, when the war is over a body of men be chosen for the sole purpose of drawing up a constitution.

This report was unanimously adopted.

In April of this year (1778) the small-pox invaded the town and the question came up in town meeting, "Shall we inoculate? Two objections to this were made, first, it seemed a dreadful thing to poison a healthy person with this disease. He might die; and would it not then be the same as murder? And again, the whole endeavor seemed to many, a flying in the face of Divine ordinance, which appoints to every man his hour of death. The town refused to inoculate, and voted to prosecute any person instrumental in spreading the disease either by inoculation or otherwise." This reasoning sounds somewhat familiar. Soon after a pest-house was provided in Wilmington.

In August, 1779, the town chose two delegates to the Constitutional Convention at Cambridge, and two also to that which was to meet at Concord to deliberate on money and prices.

The next seven town meetings were taken up with measures for raising recruits and their bounties; expenses created by the small-pox; the making up of the minister's salary, and wood, by voting $1000.00 additional to his salary in view of the de-

preciation of the currency, and in the next meeting re-considering the vote, and agreeing to do it "by subscription if possible."

On May 17, 1780, the Form of Constitution, reported by the Cambridge Convention, was submitted to the people, and referred to a committee consisting of the Rev. Isaac Morrill, Cadwallader Ford, Esq., Major Ebenezer Jones, Ensign Nathan Pearson, Mr. Reuben Butters, Capt. John Harnden, and Capt. Joshua Harnden. On May 24th, the Constitution, with the amendments proposed by this committee was unanimously accepted, "there being 52 votes present, and voting."

On April 19, 1780, on the fifth anniversary of the Battle of Lexington, Rev. Isaac Morrill preached at Lexington, a sermon "In memory of the Commencement of the unnatural War between Great Britain and America," this fact was stated in our records only, with no further particulars. The only reference in print, as far as I had ever been able to find, was in Allibone's "Dictionary of Authors." Last summer I tried to locate a copy, first by enquiry at the Peabody Historical Society, without avail, and then at the Essex Institute, in Salem. Here I found under the only reference to the name of Rev. Isaac Morrill, a sermon preached at the funeral of our ancestor by Rev. Eliab Stone, of the church at Reading. On the very last evening of my stay in Peabody, feeling so sure that some light would be shed on the subject by a closer examination of the books and pamphlets given to the Peabody Society by the late Abba Maria Stimpson, which had belonged to the family for years, coming to her through her mother, and grandfather Nathaniel, the son of Rev. Isaac, all of Wilmington, that on request Mrs. Lyman P. Osborn, the Custodian and Librarian, met me at the rooms, and we got out a number of boxes the contents of which had not as yet been catalogued. To our intense delight we found one copy of the Lexington sermon, which I have had copied and give in full in order to have it preserved. The two title pages I had photographed and they are also given. As will be noted this is the copy given by the author to his son, our direct ancestor. A second sermon was also found, delivered on April 3, 1755, in Wilmington, "To Capt. Phineas Osgood and His Company of Soldiers before their going out into Publick Service." Published, as is stated, "at the desire of the

hearers, to whom it is humbly presented." The title pages of this sermon are also given, and I cherish the hope that the name "Dorothy Morrill" is the signature of our great-great-grandmother. A copy of the funeral sermon by Rev. Mr. Stone was also among the pamphlets, and this I have had photographed as to title pages; this was evidently the copy belonging to our Uncle Caddy, Deacon C. Morrill. I did not read any of the sermons at the time; later Mrs. Osborn allowed a copy to be made of the Lexington sermon for my use. It was her desire, expressed then, that at some time in the future all three of these sermons should be reproduced in fac-simile, and it was as a beginning that these plates were made. The death of Mrs. Osborn a few weeks ago (Feb. 11, 1914) changes all these plans, and removes from the Historical Society, and Peabody, one whose place it will be hard to fill. The sermon as here printed gives the spelling but not the old style type and character abbreviations. He also preached the Dudleian Lecture in 1776, and a Convention Sermon in 1778.

To return to the town records. By September, 1780, the new State Constitution was going into operation and the people made choice of Hon. John Hancock as governor.

A quaint paragraph is noted under date, Feb. 26, 1781. The town goes back to one of the most ancient forms of currency—cattle, "voting to give to the ten three-years men 20 calves each; if discharged after one year service the calves are to be one year old; if after two years service then two years old, if after three, then three years old." It amounted to this, each man has set aside for him before he joins the army 20 calves and whether he returns in one or three years there they are with interest to meet him at his coming.

A little later we read of a tax being levied for the payment of Rev. Mr. Morrill's salary in silver money. It would seem from all this that the town took very good care of its minister who was now getting along in years, being, however, only sixty-two. He lived to see many changes in the outward aspect of the town and its temporal life and also in its religious ideas. "This was the time when the religious change, which some thirty years later eventuated in Unitarianism was seething in minds quite unconscious of the surprise that was in preparation for

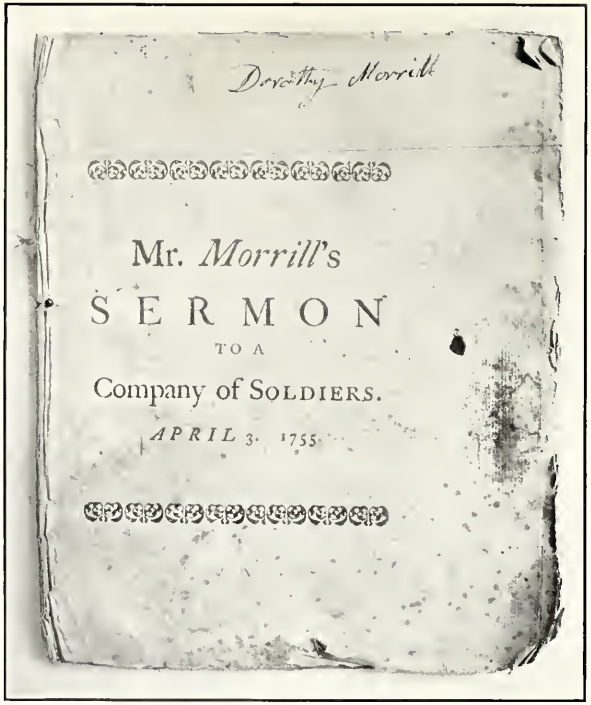
all parties. In the meeting of September 30, 1782 a committee was appointed to confer with Rev. Mr. Morrill, 'to see if the town will grant liberty to sundry persons requesting the same, to open the meeting house to such gospel ministers of a regular standing, as they shall see fit, upon the week-time, when not used for other services.' In brief, the question was: May some of us have Arminian preaching instead of Mr. Morrill's Calvinism? but the town said, No."

The early part of the next year saw the close of the war, peace being signed Jan. 20, 1783.

I have written thus at length of those early years, that some of what is hidden in inaccessible records or in transient publications might be preserved to give the present generations a little picture of this starting point of authentic history as concerns our ancestor, the much beloved minister of Wilmington, and close with the sentiment of Mr. Noyes who sums up the general character of the towns-people, stability and trustworthiness having then as now belonged to them in eminent degree, "they make no pretense, they give occasion for little talk, but it may be said of them with certainty they mind their own business and they do their duty." He says further, "Ordinarily a place of this size would have two churches or perhaps three, and if at the west, probably four or five. We have only one, which still retains its ancient catholic name 'The First Church of Christ in Wilmington' now, in 1913, being 183 years old, having been founded at the time of the Incorporation of the town, September 25, 1730."

WILL OF REV. ISAAC MORRILL, FOURTH GENERATION

In the name of God Amen. I, Isaac Morrill of Wilmington in the County of Middlesex and Commonwealth of Massachusetts, Clerk. In an infirm State of health but a disposing mind and memory, considering my own mortality; not knowing how Soon my change by Death may come: Do make and ordain this my last will and Testament in manner following. Principally & first of all I do commend my Soul to God through Jesus Christ the great Mediator in hope of eternal life; and commit my body to the dust in Belief of the Resurrection of the dead at the last day.



Dorothy Morrill

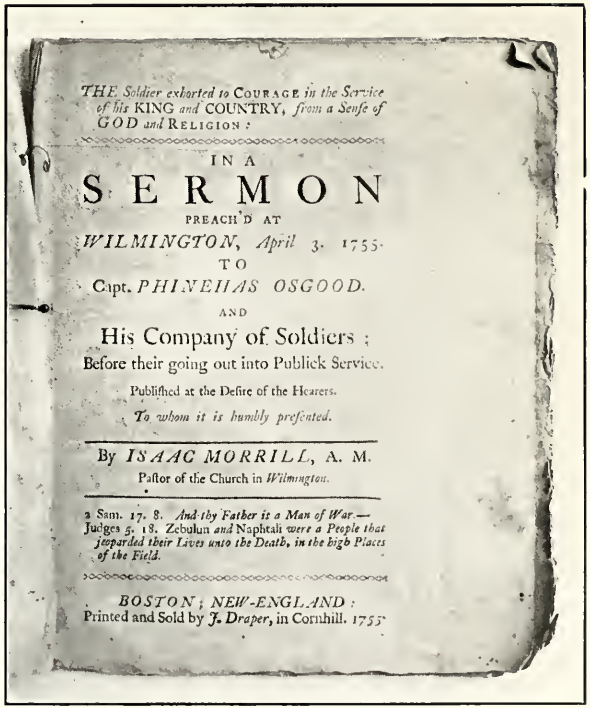
Mr. *Morrill's*

SERMON

TO A

Company of SOLDIERS.

APRIL 3. 1755.



THE Soldier exhorted to COURAGE *in the Service of his* KING *and* COUNTRY, *from a Sense of* GOD *and* RELIGION:

IN A

SERMON

PREACH'D AT

WILMINGTON, April 3. 1755.

TO

Capt. *PHINEHAS OSGOOD.*

AND

His Company of Soldiers;

Before their going out into Publick Service.

Published at the Desire of the Hearers.

To whom it is humbly presented.

By *ISAAC MORRILL*, A. M.

Pastor of the Church in *Wilmington.*

2 Sam. 17. 8. *And thy Father it a Man of War.*— Judges 5. 18. Zebulun *and* Naphtali *were a People that jeoparded their Lives unto the Death, in the high Places of the Field.*

BOSTON; NEW-ENGLAND:

Printed and Sold by *J. Draper*, in Cornhill. 1755.

TITLE PAGES OF SERMON PREACHED BY REV. ISAAC MORRILL, APRIL 3, 1755

As to the temporal Estate God in his Providence has given me I give and dispose of the Same in the following manner.

Imprimis My will is that all my just debts and funeral expenses be duly paid out of my personal estate by my Executor hereafter named.

2 ly I give unto my well beloved wife Dorothy the use & improvement of my dwelling house and barnes Homestead lands & wood lands all that I die ceissed of (excepting the Cogin lands so called which I bought of my sons James & William) during her natural life. I also give her all my house hold furniture to use and dispose of as she shall see meet, and what shall remain at her death shall be equally divided between my three daughters (excepting my Silver Tankard and clock). I give her my chaise and best horse, three cows one hog & six sheep, and what of her live stock remains after her discease shall be given to my son Nathanael and he shall see the stock be kept good. As also I give her all my provisions of all sorts and cask in the cellar together with a State note for £13.13s.9d.

3 ly I give unto my son Isaac the sum of twenty three pounds to be paid by my son Nathanael within two years after my discease.

4 ly I give unto my son James the sum of twenty pounds to be paid by my son Nathaneal when he comes to possess my homestead lands.

5 ly I give unto my son Eliakim the sum of thirty two pounds to be paid by my son Nathaneal in one year after his mothers discease.

6 ly I give unto my son William the sum of forty three pounds to be paid by son Nathanael the one half within one year after my discease the other half within two years.

7 ly I give unto my son Nathanael all the lands I bought of my sons James & William called the Cogin place and the meadow in Reading. I give unto my son Nathanael my homestead lands and building and wood land that I shall die ceissed of, but these lands and buildings he is not to come into possession of until after his mothers discease, having given her the improvement of them during life. I also give him my clock (before excepted) and all my live stock not otherwise disposed of: all my husbandry tools and out door moveables, and mili-

tary Implements. And my son Nathanael is to pay all the legacys before given to his Brethren as also the legacys hereafter given to his sisters and my Grand children as directed in this will.

8 ly I give unto my daughter Elizabeth Ford the wife of Cadwallader Ford the sum of ten pounds to be paid by son Nathanael as soon as he comes into possession of my homestead Lands.

9 ly I give unto my two daughters Dorothy and Abigail the sum of thirty six pounds each to be paid by my son Nathanael as soon as may be after my discease, but not exceeding two years.

item I give unto my grand sons David and Samuel, the sons of my son Samuel disceased the sum of six shillings each to be paid by my executor within a year after my discease.

Finally I constitute and appoint my son James to be Sole executor to this my last will and Testament, to whom I give all my money notes excepting one State note all demands upon this Town and dues whatsoever to enable him to pay my debts and funeral expences and whatever shall remain after these are discharged and he is paid for his expences and trouble in settling my affairs shall be given to his mother.

As to my Interest in the Kennebeck lands my will is it be equally divided between my four oldest sons. And my wearing apparel between all my sons, and my library between all my children as equal as may be. As to my Silver Tankard I leave it with my wife to give it to that son or sons she shall see meet. She shall have my interest in Billerica Library and leave it for whom she pleases.

In witness whereof I have hereunto set my hand & seal this twenty ninth day of Sept. Anno Domini 1791.

ISAAC MORRILL Seal

No Appraissal

Signed sealed & declared by the said Isaac Morrill to be his last will and Testament in presence of us

Timothy Walker
Ezra Carter
William Simonds

A codicil to my foregoing will I now make this sixteenth day of Jan. 1792, namely I give unto my two daughters Dorothy and Abigail the Improvement of a chamber in my dwelling house which they shall chuse after my wifes discease and necessary conveniences in the kitchen well house wood house and firing a part of the cellar, and Garden so long as either of them shall remain in single life. In Testimony of which I have hereunto set my hand and seal ISAAC MORRILL Seal

In the presence of the forementioned witnesses.

NOTE—Since the setting in type of pages 56 and 57, where is given the quotation from the Original Files in the Archives of the Boston State House, I have been asked for the date of Rev. Isaac Morrill's appointment as Chaplain in the Colonial Army, or for other proof of his Chaplaincy. I regret that I cannot do more than supplement what has been given, by referring to the "History of Middlesex County, Mass.," compiled by D. Hamilton Hurd, Vol. III., page 860, he says, "Mr. Morrill continued in the pastorate (Wilmington) until his death, which occurred August 17, 1793, at age of 76. During his pastorate (ordained May 20, 1741) he served as Chaplain in the French Wars in which also were a number of his parishioners as soldiers, of whom Capt. Ebenezer Jones and fourteen others are known to have been killed." Refer also to the "Military History of the State of New Hampshire from its settlement in 1623 to the Rebellion in 1861," by Chandler E. Potter, Concord, 1866, where on page 110, we find the names of many of our Wilmington and Woburn men listed as serving in New Hampshire Companies. Massachusetts exercised governmental control over the province till its final separation in 1741, though it had been granted a separate government as early as 1679. All lists of this period are confused and incomplete. Those at Burlington, Vermont, have been consulted with no result. It still seems to me that the State House Record of money having *been paid* to Rev. Isaac Morrill, "for subsisting himself in his march to Albany and on his return home *being a Chaplain* in the intended Expedition against Canada, 1758," should constitute proof of such being a fact.

FIFTH GENERATION

We come now to consider the children of Rev. Isaac Morrill, who constitute the fifth generation. Rev. Isaac had one son, James, by his first wife, Mary Ayer, and ten by his second wife, Dorothy Ruggles. Main chart.

Samuel, born April 21, 1744, was a minister, settled in Epping, New Hampshire; married Miss Lawrence of that town; he died Sept. 24, 1787. Main chart. They had two sons, (sixth generation, David Lawrence Morrill, born June 10, 1722, died Feb. 8, 1849; he was a physician, a minister settled in Goffstown, N. H., and a politician, being governor of New Hampshire, 1824-1826; received his M.A. from Dartmouth, and LL.D. from University of Vermont; his first wife, Jane, born 1797, died Dec. 14, 1823; "the sermon was preached at Goffstown, Dec. 21, 1823, by Rev. Walter Harris, minister of Dunbarton, N. H., the next Sunday after the interment of Mrs. Jane Morrill," and a letter dated May 27, 1839, from David to his "Aunt Nabby" [Abigail Morrill of Wilmington] speaks of his family thus, "I shall be 69 years, June 10, my wife will be 42 years in August, she was born in 1797," by her he had three sons, [seventh generation, David Lawrence, Jr., born June 2, 1827; Samuel, born Aug. 26, 1829; William Henry, born Jan. 27, 1832]; Samuel's second son was Samuel, no dates; he was a physician in Goffstown, and afterward resided in Concord, N. H., where he held the office of Judge of Probate Court, married and had five daughters.)

Elizabeth, born June 1, 1746, married Cadwallader Ford, May 23, 1776. Main chart. He was a native of Ireland where he was born Nov. 27, 1743; he died in Wilmington, Oct. 15, 1804, and is buried in the Morrill Tomb as his inscription states, liberty being taken with the spelling; his is given as Chadwallander while his son as Cadwallder. Elizabeth's home was in the stately house I so well remember visiting in 1869; it was then known as the "cousin Blanchard" home, and was

lived in by four children of Betsey Ford who married William Blanchard. Elizabeth died Aug. 6, 1804. They had seven children constituting the sixth generation: the first, Elizabeth, born Sept. 24, 1777, lived only till Oct. 29, following; the next also called Elizabeth, lived only a few days, from Sept. 17 to

THE FAMILY TOMB OF

the Rev. Isaac and Mrs Dorothy
Morrill, thier Dautr Phebe
died March 29th 1790
in the 22d Year of her age.

the Revd Isaac Morrill
died Augst 17th 1793 Ætetat 76;
In ye 53d Year of his Ministry

Mrs Dorothy Morrill died May 20
1804 Ætat 82.
Mrs Elizabeth Ford died Augst 6, 1804
Ætat 58.
Capt Chadwallander Ford died
Octr 15, 1804 Ætat 61
Master Cadwallder Ford, Jr
died March 9, 1794 Æt 14
Master John H. Ford
died April 18, 1803 Æt 12

Abigail Morrill
May 19, 1765
Dec. 3, 1851

Inscription on Morrill Tomb at Wilmington.

the 28, 1778; Cadwallader Ford, Jr., lived to be fourteen, born Nov. 22, 1780, died March 9, 1794; the parents named their next daughter "Betsey" and her life was spared to be the mother of thirteen as given in the next paragraph; Samuel Ford, born Aug. 13, 1784; George Washington Ford, born Feb. 19, 1787; and John Hancock Ford, born June 7, 1790, died April 18, 1803.

Children of Betsey Ford and William Blanchard constituting the seventh generation, as follows: William Blanchard, born July 16, 1802, died Nov. 9, 1881; Eliza Ford Blanchard, born Dec. 13, 1803; Cadwallader Ford Blanchard, born Oct. 4, 1805; Walter Blanchard, born June 24, 1807, married Charlotte Bond, June 30, 1829; had six children, (eighth generation, Walter Harrison Gray Otis Blanchard, born Feb. 26, 1831, died Feb. 20, 1855; Lucy Davis Blanchard, born Jan. 4, 1833, died Oct. 7, 1896; Charlotte Elizabeth Blanchard, born July 18, 1835, married William E. Gowing, March 13, 1860; John Orne Blanchard, born Nov. 16, 1837; William Blanchard, born March 11, 1843; Joseph Blanchard, born May 24, 1845); John Orne Blanchard, b. Nov. 5, 1808; Samuel Blanchard, born Feb. 7, 1811; George Blanchard, born March 17, 1813, died Sept. 10, 1872; Elizabeth Ford Blanchard, born March 2, 1815, died Jan. 5, 1894; Edwin Blanchard, born Jan. 4, 1817, married Helen Bond of Woburn, Sept. 29, 1853, (had one son, eighth generation, Edwin Bond Blanchard, born April 14, 1859); Henry Blanchard, born Jan. 24, 1820, died Sept. 8, 1886, married Laura, born May 31, 1821, died Feb. 27, 1845, (had one daughter, eighth generation, Laura Amanda Blanchard, born Nov. 25, 1843), married second, Rebecca L. Carter, June 28, 1849, (had three children, eighth generation, Henry Blanchard, born Sept. 21, 1850; Minnie Davis Blanchard, born Feb. 11, 1855; Nellie Lewis Blanchard, born Feb. 27, 1857); Mary Jane Blanchard, born July 2, 1822, married Charles H. Carter of Woburn, Sept. 6, 1843; Samuel Orne Blanchard, born Feb. 6, 1827, died Aug. 8, 1889, married Mary S. Wheeler, Sept. 15, 1872, (had two daughters, eighth generation, Mary S. Blanchard, born June 11, 1873, died June 13, 1873; Mary, born Aug. 10, 1874); Ann Dawson Morrison Blanchard, born May 25, 1829, died Feb. 6, 1872.

Isaac, born Aug. 13, 1748, was a physician and lived in Natick, Mass., where he married Mary Mann, who died Dec. 23, 1831; he died May 5, 1839. Main chart. They had five children, (sixth generation, Nathaniel, who was a physician in Uxbridge, Mass., and married Susannah Walker, no children; Isaac studied theology, was a Preceptor in Bradford Academy, married Julia Richardson, (four children, seventh

generation, Nathaniel; Maria; Eunice Adelaide; and Elizabeth); Samuel, a farmer of Brookfield, Mass., married Sarah Harrington, (had seven children, seventh generation, Catherine; Edwin; Gregory Townsend Morrill, Mem. Co. B, 23d. Mass. Vol., killed before Petersburg, Aug. 29, 1864, left a family; Nathaniel; Ebenezer; Phebe; and Sarah); Mary, married Isaac Walker of Hopkinton, Mass.; Phebe, unmarried).

Last summer while looking over a file of old newspapers belonging to Miss Elizabeth Phelps of North Andover, Mass., I found the following item. It was printed in "The New England Chronicle, or Essex Gazette," Vol. VIII, Nov. 24, 1775. Printed by Samuel & Ebenezer Hall, at their Office in Stoughton Hall, Harvard College, Cambridge, Mass.

STOP A VILLAIN

A Young Man about 25 Years of Age, middling stature, short blackish hair, he wore a dark claret coat with a seam cross the shoulders, red jacket, and white ticken breeches, a pair of clouded and a pair of grey stockings, all much worn, and a pair of silver shoe buckles; who said his name was John Wattson, and belonged to Capt. Capen's Company, in General Putnam's regiment, and that his father lived at Springfield, in Connecticut; on the first instant stole a gun, a jacket, a razor, and sundry other articles, and ran away indebted to the subscriber in the sum of £8 8s. L. M. for boarding fourteen weeks and sundry medicines administered. The said person is active in setting a razor and can shave well. Whoever shall apprehend him and convey him to Mr. James Morrill, Merchant in Providence, Mr. Isaac Bradish, under keeper of the Gaol in Cambridge, or the subscriber in Natick, shall receive Eight Dollars reward, and all necessary charges.

Signed, Isaac Morrill, Natick, Nov. 3, 1775.

James, born Feb. 8, 1751, married Mary Glover of Boston, where he carried on the business of a flour merchant, having moved from Providence. He died April 3, 1833, and his wife died April 3, 1842, at the age of 82. Main chart. He was executor of his father, Rev. Isaac Morrill's will. They had four children, (sixth generation, Mary, married Rev. Wilkes Allen;

Nancy, born 1784, died May 22, 1843, married Dr. Rufus Wyman of Chelmsford, after of Cambridge, father of Morrill Wyman, M.D., of Cambridge, Mass., who died 1913; James, married Pamela Smith, had one son and five daughters; Eliza, married Joseph N. Howe of Boston, brother of Dr. Samuel Gridley Howe of the Blind Asylum, who married Julia Ward).

Eliakim, born Jan. 2, 1753, was an interesting character. Main chart. He was a soap and candle-maker, and also ran the Tavern, as we read in a newspaper clipping dated South Natick, April 13, 1872: "Fire in the Old Tavern House built during the Revolutionary War by Deacon Eliakim Morrill, brought to light French and English coins dated from 1696 to 1775, from the corner stone. Seventeen pieces bearing the names of Louis XV of France, and of the First, Second and Third George of England. These are now (1872) in possession of Miss Ella Bailey, and may be inspected freely." Eliakim married Ruth Russell of Dedham; she died Sept. 2, 1824, aged 72, and he died Aug. 13, 1824. They lived in what was then called South Natick, the "Old Town" of Harriet Beecher Stowe's "Old Town Folks," and Eliakim figures as "Uncle Fly" or "Fliakim" of that story. (Two children, sixth generation, Joseph, married Nancy Whiting, was soap and candle-maker of Roxbury, Mass., had five children, (seventh generation, Dorothy; Joseph; Charles; Sarah; and Lucretia); Betsey, married Mr. Noyes of Dedham, [had two children, seventh generation]).

William, born March 22, 1755, married Elizabeth Foster of Andover, Mass.; she died Aug. 15, 1831. Main chart. William was a merchant and resided in Boston, and died Jan. 18, 1827. (Five children of the sixth generation, all unmarried, William; James, born Feb. 8, 1751, died April 3, 1833; Harriet, born 1785, died Oct. 16, 1841; James, born 1788, died April, 1864, at home of Mr. Charles K. Pemberton, Great Falls, N. H.; Eliza Matilda, born 1791, died March 8, 1843.)

Nathaniel, born April 22, 1757, the seventh child of Rev. Isaac Morrill and Dorothy Ruggles, married Hannah Jaquith, Dec. 13, 1781, and from them our line descends. Main chart. Hannah, born Jan. 12, 1759, died April 7, 1826, was one of

ten children of Benjamin Jaquith, born June 27, 1716, died Aug. 29, 1801, married Hannah, surname unknown, born Sept. 11, 1719, died Feb. 20, 1801. Benjamin was one of fifteen children of Abraham Jaquith, born Feb. 17, 1672-3, died Dec. 18, 1753, married Sarah Jones, Dec. 26, 1700; she was born about 1681, died Feb. 13, 1771. Abraham was one of three children of Abraham Jaquith, born Dec. 19, 1644, married Mary Adford, March 13, 1671. They lived in Woburn, in the part after set off as Wilmington, where they and their children and grandchildren continued to live. This Abraham was a son of the emigrant Abraham Jaquith, who married Ann Jordan of Dedham, Mass.; the first record we have of Abraham Jaquith he was in Charlestown, in 1643.

Our Nathaniel and his wife Hannah were farmers and lived in the homestead which he received by his father's will; this house was built when Nathaniel was a young man, and a story is to the effect that during the absence of his father the son took it upon himself to make some alterations in the plans, and on seeing the changes, Rev. Isaac exclaimed, "Natty, Natty, you have spoiled the house."

Thinking to obtain some light on the further disposition of the property, especially of the silver tankard, the clock and most of all of the books, I learned that Nathaniel did not make a will; administration of his estate was granted to his brother James Morrill of Boston, at the request of his children Nathaniel, Isaac, Cadwallader and Sophia. Much of the house furnishings remained in the house through all the years till after the death of "Uncle Caddy" in 1880, when the property was sold and things distributed; one of the pewter platters and a mahogany table, the one Rev. Isaac used in his study to write his sermons on, came into the possession of Mrs. Atwood of Dorchester, and are much prized treasures. I have four silver teaspoons which came to me by direct descent from Nathaniel, son of Rev. Isaac, to Micajah his son, to my father and to me; I have also a small pair of silver mounted and sheathed scissors, which Rev. Isaac is reported to have always carried in his vest pocket, and a little glass salt dish which he is said to have carried with him on his military expeditions.

An Almanac of his of the year 1789, containing on its blank pages manuscript notes for his sermons, I have given to the Peabody Historical Society, where may be found many relics of the Morrill family, and where later I hope will be assembled such articles as will make possible the furnishing of a room entirely from the belongings of this period.

At the present time will be found the following items willed to the Historical Society by Samuel B. Stimpson of Peabody: A "roundabout" chair used by Rev. Isaac in his study; his inkwell used when writing his sermons; his sword, used when Chaplain in the Colonial Wars, and also in the War of the Revolution; a very large pistol, worn in the various wars by our ancestor; also large numbers of sermons in his own handwriting. There is also a large "winged" chair from the Wilmington home, and scrap-books of various sorts containing genealogical notes, illustrations, and a variety of miscellaneous items connected with the Morrill family. A careful editing of these papers would give much interesting information. There are also some powder horns, three guns, and two pikes besides the sword and pistol above mentioned, and I think it not improbable that some, if not all, these pieces were made by the first Isaac or his brother Abraham, as both were makers of armor, and, as we know, such arms were family treasures.

In the Essex Institute, Essex Street, Salem, may be found the gifts of Abba Maria Stimpson, (sister of Samuel above mentioned). They are: a dripping pan, a nest of covered boxes, firkins, umbrellas, barn scales, tin kitchen, dish cover, carpet bag, pot-hooks, baskets, trunks, band-box, hair trunk, jug, lamp, milk-pan, broom, crane, spit, and a flag trundlebed. Rather a miscellaneous collection, but the objects are arranged, at least a part of them, in the series of rooms furnished to illustrate the olden times. In this collection are also "fifty-six school books, Stimpson account books, eight volumes, twelve bundles of the American Agriculturist, four volumes New Enggland Farmer, ten parts of the Essex Institute Historical Collections, newspapers, programs, and miscellaneous papers."

The ten children of Nathaniel and Hannah Morrill continuing our line are given under the sixth generation. Main chart.

Dorothy, born July 13, 1760, married Joel Jenkins of Wilmington, Aug. 2, 1814; he was born Sept. 23, 1757, died June 16, 1821; she died Oct. 6, 1838. No children.

A son still-born, April 22, 1763. Main chart.

Abigail, born May 19, 1765, was never married but lived to a good old age and was the "Aunt Nabby" of previous mention. I have a journal kept by my father during 1848, the first year after he came to New York to live. During this summer he paid a visit to Wilmington and Peabody. Several entries refer to "Aunt Nabby" and his consultation with others regarding plans for her suitable provision and comfort, so that we may infer that after the lapse of years her interest in the old home must have been done away with. She was eighty-three years old at this time, and it was yet three years before the Wilmington Tomb opened for the last time to receive her remains. The occupant of the old homestead at this time was our Uncle Caddy, her nephew, who was a wheel-wright, and carpenter, which included making coffins for the towns-people, and I am told that he made the one for his Aunt Abigail. During her last years it was a source of great concern to this lonely lady, who had far outlived her generation and friends, lest there would not be room for her in the tomb of her fathers. I am assured by the present officers of the town, that she was buried there, being the last time it was, and probably the last time it ever will be, opened. No record was made on the stone slab till this past summer when I had her name and dates placed upon it.

Phebe, born July 17, 1768, died unmarried, March 29, 1790, and was buried in the family tomb.

SIXTH GENERATION

We come now to consider the ten children of NATHANIEL MORRILL and HANNAH JAQUITH, born to them in the Wilmington homestead, my grandfather MICAJAH being the first.

MICAJAH, born Nov. 25, 1782, married SUSANNAH FLOYD of Chelsea, Mass., Nov. 1, 1807, in Medford, by Rev. Dr. Osgood. At the time of his marriage Micajah was living in Boston, carrying on the drygoods business with his brother Benjamin, who later married his widow. More of his life will be given in connection with the story of my father's life. Micajah died July 26, 1814. Main chart.

Nathaniel, born Dec. 3, 1783, married Mary Buck of Wilmington, Dec. 1, 1808; she died in Andover, April 20, 1831. As already seen, the towns of Woburn, Wilmington, and Reading were closely connected and the early records are divided between them, so that we are at a loss for certain data of the Buck family, but it would seem probable that the Buck family living in Wilmington at this time were descended from a certain Ephraim Buck, born July 26, 1646, in Cambridge, Mass., who married Sarah Brooks of Woburn, Jan. 1, 1670-1, the daughter of John Brooks who died Jan., 1720. This Ephraim Buck was one of six children of Roger Buck of Cambridge, who came over in the "Increase" in 1635, aged eighteen years. He died in Woburn, Nov. 10, 1693, having been born about 1617. See the "History of Woburn" by Samuel Sewell. Nathaniel and Mary Buck lived first in Wilmington, and later in Westford, Mass., where they were farmers. They had six children constituting the seventh generation (Nathaniel, born Nov. 28, 1809, died April 24, 1842, married Triphena Lyman in 1835; she was born Aug. 10, 1810, died Nov. 23, 1905. They had one daughter, Chastina Tryphena, [eighth generation, born Nov. 15, 1838, died Feb. 11, 1913, married George Owen Willard, Nov. 28, 1857; he was born June 5, 1833, died Dec. 2, 1893. They had three daughters, (ninth generation, Bertha

Eudora Willard, born Sept. 12, 1858, died Jan. 28, 1877; Carrie Estelle Willard, born Jan. 30, 1861, died Jan. 2, 1914; and Florence Augusta Willard, born Sept. 6, 1863, who is living in Providence, R. I. In recent correspondence with her, in return for valuable dates above given I was able to inform her of the burial place of her grandfather, Nathaniel Morrill, who died while on a visit to his Aunt Stimpson, in Peabody, Mass., on April 24, 1842, being buried in their family plot in Monumental Cemetery in that city. On a former visit to Peabody, I had noticed that his grave was unmarked, therefore last summer I ordered a small stone, inscribed "Nathaniel Morrill, Nov. 28, 1809—April 24, 1842" placed over it. When Miss Willard learned of this she asked the privilege of paying for it)]).

Charles, second son of Nathaniel Morrill and Mary Buck, was born Oct. 7, 1811; he married Sarah Clough, who died Feb. 18, 1899. Charles was blind, and was sent to school at the Blind Asylum in Boston, where he met his wife also blind; they were both musical and supported themselves by giving piano lessons. They had no children.

Joseph Buck, the third son, was born May 19, 1813, in Wilmington (where also were born the two just mentioned); he married Hannah Day of Pittston, Maine, May 3, 1836; they removed to Englishtown, New Jersey, where his wife died April 7, 1872, and he died Jan. 18, 1881. They had two sons (eighth generation, Charles Henry, born May 1, 1837, at Pepperell, Mass., married Emma L. Thompson, Feb. 13, 1864, she was born Oct. 21, 1833, in Augusta, Maine, died June 25, 1873, in Englishtown; they had one daughter, (ninth generation, Mary Josephine, born March 16, 1873, died July 16, 1873); he married second, Emma L. Howser, Jan. 23, 1884, she was born Aug. 1, 1846, in New York City, died Jan. 25, 1913, in Englishtown; Joseph William, born Aug. 31, 1839, in Pepperell, died Dec. 6, 1907, in Indianapolis, Ind.; he married Mary Roe, Aug. 22, 1862; she died Dec. 2, 1904, no children).

Mary Ayer, the fourth child, was born April 22, 1818, in Westford, Mass., married Jacob Wheeler Worthen of Concord, N. H., April 26, 1838; she died May 2, 1899, in Bridgeport, Conn.; he was born May 15, 1815, and died April 28, 1865, in Elizabeth, New Jersey. A large family have descended from

this union. In a volume entitled "Wheeler Genealogy," by Giles Wheeler, published in 1908, Concord, N. H., this branch of the family is given in detail carried out to the eleventh generation, therefore only the six children of Mary Ayer Morrill and Jacob Wheeler Worthen will be given, (constituting the eighth generation, George Sumner Buck Worthen, born Feb. 3, 1841, married Armine Lasher of Bridgeport, Conn., Jan. 1, 1866; she died Feb. 4, 1872; he married second, Ada Maria Cummings, of Haverhill, N. H., Dec. 25, 1879; Abbie Louise Worthen, born Nov. 29, 1843, in Manchester, N. H., married Thomas B. Simmons, Nov. 1, 1865; he died Feb. 14, 1903, in Orange, N. J.; Clara S. Worthen, born April 4, 1845, died Oct. 16, 1847; Martha Ann Worthen, born Sept. 4, 1849, married Benjamin F. Lasher of Bridgeport, Feb. 28, 1868; Clara May Worthen, born March 16, 1856, married Albert Edward Burke, May 26, 1897; Charles Nathaniel Worthen, born Dec. 9, 1859, married Emma L. Flint, Nov. 4, 1885).

Micajah, fifth son of Nathaniel Morrill and Mary Buck, in the seventh generation, died in infancy, no dates.

Abigail, sixth and last in this seventh generation, was born in Westford, Mass., Aug. 24, 1821, married Nathan Holt Poor of Peabody, Mass., May 17, 1843; he was born Nov. 14, 1817; they had eight children, see supplementary chart, (eighth generation), all born in Peabody, where are living the three daughters (ninth generation) of Harriet Ann Poor, born July 16, 1852, who married Moses E. Johnson, Feb. 28, 1877, and died Dec. 19, 1901, and Eliza Harris Poor, now the wife of Moses B. Paige, and her son James (ninth generation) also Charles Morrill Poor and his wife. Frank Walker Poor, the eldest living of this family, born Dec. 18, 1845, married Georgina Maria Friend, Nov. 7, 1867; she was born Oct. 8, 1845, died Oct. 12, 1881, leaving a daughter, Florence Cook Poor (ninth generation) born Dec. 9, 1872; after the death of his wife Frank removed to Columbia, Mo., where he married Frances E. Mihan, Jan. 11, 1883; she was born Feb. 4, 1855; they have one daughter, Abigail Morrill Poor, (ninth generation), who married Charles Campbell Bowling, Oct. 14, 1908; he was born July 11, 1884; they have one daughter, Laura Gail Bowling, born Dec. 22, 1910, "Gail" being the tenth-generation

equivalent of "Abigail." Abigail of the seventh generation, died Sept. 16, 1862, and her husband, Nathan Holt Poor, married second, Hannah Ellen Gove of Deering, N. H., Dec. 24, 1863; she was born Dec. 8, 1839; they also had eight children, see supplementary chart. Nathan Holt Poor, the son of Nathan and Margaret Silver Poor, was born in Peabody, and was first a tanner and currier by trade, but in 1853 he became Town Clerk, and served forty-three years, or till 1895, three years before his death, when he was succeeded by his son Elmer Merton Poor, who is still in office; was Town Treasurer twenty-six years, 1871-1896, and Assessor twenty-six years, and Selectman for a total of thirty-three years. He died Jan. 27, 1898, and is buried in Monumental Cemetery. His widow lives in Peabody with her daughter, Alice Lephe Poor, where also live Margaret Silver Poor, who married Abbott B. Galloupe, June 14, 1906; Elmer Merton Poor, who married Margaret Searle Lord, Oct. 22, 1891; they have one son, (ninth generation, Francis Lord Poor, born May 16, 1893); Nathan Poor, who married Helen B. Bergman, June 20, 1899; they have four children, (ninth generation, Caroline Gove Poor, born May 10, 1900, Nathan Holt Poor, born Oct. 23, 1902, Martha Lasher Poor, born Feb. 11, 1905, and John Gove Poor, born Jan. 31, 1910); Helen Louise Poor, who married Charles H. Kimball, Nov. 28, 1900; and Amy Huntington Poor, who married Theodore DeLong Coffin, July 11, 1907; they have one son, (ninth generation, Theodore DeLong Coffin, Jr., born June 25, 1908); this family lives in New York State.

We continue the sixth generation with the third child of Nathaniel Morrill and his wife Hannah Jaquith:

Hannah, born March 11, 1785, married Jonathan Carter of Wilmington, Nov. 1, 1804. He was born Jan. 31, 1783, died in Ballston, New York, in 1821; Hannah died March 22, 1867. Main chart. They had five children, (seventh generation, Hannah Carter, born April 1, 1806, married William Knox; Jonathan Carter, born March 29, 1809, married Lora Moorhouse, March 10, 1838; Catherine Carter, married James Tibbets; Emily Carter, born Dec. 27, 1814, married Joseph Beers, Dec. 27, 1838; Samuel DeForest Carter, born 1819, died 1826).

Samuel, born Jan. 29, 1787, married Susan Tufts of Medford, Mass., Dec. 24, 1818, and died one year later, Jan. 9, 1819. Main chart. They had no children. The widow, Susan Morrill, married for her second husband, Jonathan Eames, Jr., of Wilmington, April 7, 1822; he died July 22, 1824, and she married a third time, Cadwallader Ford Morrill, July 30, 1829, he being a younger brother of Samuel, her first husband. Main chart.

Benjamin, born March 11, 1789, married Susannah Floyd Morrill, widow of his brother Micajah, on March 24, 1817, the ceremony being performed by Dr. Huntington of Old South Church, Boston, where the family were members. Benjamin was a partner with his brother Micajah, in the drygoods business, their residence being at 120 Castle Street. There were two children of this union, see main chart.

Phebe, born July 11, 1791, married Abiel Carter, Dec. 16, 1810. He was a brother to Jonathan Carter, who married Hannah Morrill, noted above. Abiel was born Jan. 8, 1788, died Oct. 19, 1854; she died April 19, 1863. Main chart. They had five children (seventh generation, Abiel Gowing Carter, born Oct. 28, 1811, died Feb. 13, 1873; Phebe Morrill Carter, born Aug. 27, 1815, married Samuel Buck Nichols, Nov. 24, 1835, he was born Jan. 2, 1812, died May 14, 1879, they had ten children [eighth generation, Samuel Otis Nichols, born April 4, and died April 5, 1836; Ella Jane Nichols, born July 28, 1838, died 1903, married Charles A. Nichols, Oct. 17, 1865, (had one daughter); Dudley Morrill Nichols, born Aug. 27, 1840, died Oct. 3, 1840; Harriet Carter Nichols, born Sept. 30, 1842; Mary Ellen Nichols, born Sept. 20, 1846, died 1903, married George N. Chase, July 4, 1868, (two sons); Edward Morrill Nichols, born Aug. 22, 1848, married Esther Killom, Dec. 24, 1885, (two children); James Burt Nichols, born Aug. 4, 1852; Frank Henry Nichols, born Dec. 5, 1853; Annie Frances Nichols, born July 26, 1857, died Sept. 9, 1873; Carrie Ellsworth Nichols, born Nov. 10, 1861]; Jane Carter, born May 4, 1818, married Thomas Upton, Nov. 23, 1842, had [eighth generation, Amanda Jane Upton, born Dec. 10, 1843, died July 8, 1845]; married second, Luke Vincent, had [eighth generation, Sarah Wood Vincent, born Nov. 12, 1845];

Ellen Carter, born March 23, 1820, died Jan. 27, 1863; Otis Carter, born June 19, 1825, died Nov. 16, 1896, married Abbie Pratt, had seven children, [eighth generation, William Wallace Carter, born April 9, 1846; Amanda Jane Carter, born April 22, 1849, died Feb. 3, 1851; Abby Ann Carter, born May 26, 1851; Araminta Dormer Carter, born July 28, 1853; Fred Mortimer Carter, born Aug. 15, 1855; Mary Eliza Carter, born Aug. 28, 1857; Laura Amanda Carter, born July 2, 1859, died Sept. 30, 1861]).

Isaac, born July 2, 1793, married Abigail Eames of Wilmington, Feb. 24, 1820; she was born Sept. 3, 1800, died April 26, 1847; Isaac died July 17, 1843. Main chart. He was a miller, and lived in Wilmington where his nine children were born. Abigail Eames was one of six children of Nathan Eames (Ensign), born Nov. 25, 1769, married Susannah Harnden, Nov. 19, 1795; she was born Sept. 12, 1772, died Nov. 18, 1863. Their children were Susannah Eames, born Aug. 23, 1796, married Daniel Hart, Nov. 14, 1816; Clarissa Eames, born Oct. 22, 1798, married Asa G. Sheldon, Oct. 3, 1815; Abigail Eames, born Sept. 3, 1800, married Isaac Morrill, (sixth generation) Feb. 24, 1820, (nine children given next paragraph); Nancy Eames, born May 8, 1804, married Harrison Allen, Sept. 29, 1829, married second, Reuben Brooks, 1840; Nathan Eames, born Sept. 16, 1808, married Mary Buck, March 22, 1827; Lemuel Cobb Eames, born Dec. 7, 1813, died Sept. 1, 1895, married Catherine Howard, who died June 29, 1894. Ensign Nathan Eames, (fifth generation), was son of John Eames, (fourth generation), who married Mary Jaquith; married second, Hannah Corneal (Cornell); he bought the tall clock that stood for nearly one hundred years in "Grandma Eames Room," was son of Daniel Eames, (third generation), who married Abigail Nourse (Nurse), of Reading, Mass. She was grand-daughter of Rebecca Nurse, who was hanged in the witchcraft delusion of 1692. Daniel lived in the Lemuel Eames home, which was for 178 years in possession of his family; Daniel Eames was son of (second generation), Samuel Eames, born 1664, married Mary; he was son, one of eight children of Robert Eames, (first generation) of England, (brother of Mark and Anthony Eames), settled in Charlestown, Mass., in 1651,

removed to Woburn, Boggy Field Estate on Mishawum Road, home of the Eames for two centuries; he married Elizabeth, surname unknown.

The nine children of Isaac Morrill and Abigail Eames are (seventh generation, Abigail, born Oct. 16, 1820, died Sept. 27, 1897, married Charles K. Pemberton, Nov. 24, 1839, he died Jan. 25, 1873, they had seven children, [eighth generation, Abbie Ann Pemberton, born Nov. 5, 1841, married Frank Y. Fisher, Nov. 26, 1863, (one son); Emily Jane Pemberton, born Dec. 6, 1843, died Aug. 16, 1846; Charles Henry Pemberton, born Jan. 7, 1846, married Luch E. Lee, Sept. 17, 1866, (one son); Mary Ellen Pemberton, born July 4, 1848, married Albert C. Roberts, Oct. 24, 1872, (two daughters); Ella Pemberton, born Sept. 11, 1851, married Edwin L. Plummer, Nov. 6, 1872, (two daughters); Laura Noble Pemberton, born Jan. 15, 1854, married Conrad Kippenberger, Dec. 7, 1881; Frank H. Pemberton, born Dec. 21, 1861, married Eva M. Merrill, March 24, 1886, (one son)]; Isaac Justin, born Aug. 9, 1822, married Esther Harnden, Feb. 6, 1848; Hannah Jaquith, born Nov. 4, 1824, married Horace Eaton, Feb. 22, 1843, they had four children, [eighth generation, Horace Morrill Eaton, born March 31, 1843; Sarah Francis Eaton, born May 6, 1844; Elsie Amelia Eaton, born Aug. 31, 1845, died Oct. 30, 1845; James Loring Eaton, born Oct. 16, 1848]; Sarah Ford, born April 2, 1827, died Dec. 7, 1866, married William D. Hall, Jan. 7, 1849; Nancy Allen, born May 30, 1830, married William Kimball, Oct. 3, 1848; Eliza Ann, born July 8, 1832, died Jan. 5, 1904, married Lorenzo W. Shorey, Dec. 1, 1856; they had two daughters, [eighth generation, Mina Florence Shorey, born Aug. 7, 1857, died Dec. 20, 1864; Jennie Marion Shorey, born April 8, 1859, died Dec. 3, 1861]; Cynthia Augusta, born April 10, 1836, married Nathaniel Poole, Sept. 12, 1855; they had seven children, [eighth generation, Edward Carlton Poole, born May 4, 1856; Hattie Augusta Poole, born July 30, 1857; Alice Amelia Poole, born Sept. 30, 1859; Addie Francis Poole, born April 8, 1864; Carrie Atwood Poole, born Nov. 10, 1868; Francis Wayland Poole, born March 22, 1872; Melville Cummings Poole, born July 29, 1875]; Mary Adeline, born Aug. 17, 1838, married Freeman Abbott, two children, [eighth gen-

eration, Lillian Abbott, born Oct. 17, 1861, married Henry A. Tarr; Freeman H. Abbott, born Dec. 25, 1866, married Mabel Adams]; Caroline Atwood, born June 24, 1840, married Frank M. Angel).

Cadwallader Ford, born Oct. 1, 1796, received his name on the promise of a pair of steers from his Aunt Elizabeth's husband, Cadwallader Ford, but as Uncle Caddy used to say, "I got the name, but never the steers." In the person of this relative we come down to modern history; he lived in the Wilmington homestead, a photograph of which is given looking as it did during all my visits there. After the death of Uncle Caddy, Dec. 29, 1881, the place passed out of the family and has been entirely remodeled. As we have stated he was a wheelwright and carpenter, his shops being a group of buildings not far from the house and in these and the barn we children used to have fine times at play. He married Susan Tufts, July 30, 1829, widow of his brother Samuel, after she had lost her second husband, Jonathan Eames; she was born Jan. 4, 1794, and died July 16, 1880, a little more than a year before her husband. Main chart. During the last years of helpless illness they were cared for by "Aunt Thurza Beale," a sister-in-law, I believe, of Aunt Susan. She died Oct. 29, 1882, and is buried in the plot with Uncle Caddy's family.

Last July I visited Wilmington, and while in the cemetery my attention was called to the neglected condition of this plot. I had gone these expecting to find the Rev. Isaac Morrill tomb in bad condition, but this had been repaired by one of the Blanchard cousins, the brick work had been pointed up and all was in excellent order, so it only remained for me to have the inscription cut on the slab recording dates for Abigail Morrill, daughter of our Rev. Isaac Morrill. In Uncle Caddy's plot I had the stones reset marking the grave of his daughter, Emily, and the one for Thurza Beale which was out of line. Markers were ordered for the graves of Uncle Caddy, and his wife, Aunt Susan, and also for their son, Samuel, and these have since been put in place. It is my hope at some future time to place a sum sufficient to pay for the "perpetual care" of this plot with the cemetery authorities and thus ensure their preservation for time to come.

Rev. Isaac Morrill Homestead. Building Begun about 1745

Rev. Isaac Morrill Tomb, Wilmington, Mass.

Cadwallader Morrill and his wife, Susan, had four children, (seventh generation, Susan Maria, born May 30, 1830, died Dec. 30, 1857, married Cyrus Adams, April 7, 1847; he died April 25, 1869, had two children, (eighth generation, Milton Fay Adams, born Sept. 6, 1849, died May 26, 1867; Jasper Morrill Adams, born Aug. 27, 1853); Harriet Augusta, born Jan. 27, 1832, died Feb. 16, 1850; Samuel, born May 5, 1834, died Feb. 6, 1865, married Abbie S. Richardson, June 19, 1861; she died Dec. 26, 1876, had two daughters, (eighth generation, Nellie L., born July 7, 1862, married Frank E. Millett, living in Wilmington, and Lena May, born Nov. 7, 1864); Emily, born April 4, 1836, died Oct. 8, 1850).

There is a story which comes to us from one of the old Stimpson scrap books: Once when company was expected and Aunt Susan wanted to use the best china instead of the usual pewter dishes Uncle Caddy replied to her suggestion that, "what was good enough for a Morrill was good enough for a Governor." This guest was Governor Lot Myrick Morrill of Maine.

Sophia, born Sept. 18, 1799, died July 4, 1868, married Isaac Floyd of Medford, Mass., April 23, 1829; he was born Jan. 11, 1801, in Medford, and died Nov. 9, 1865, in Peabody. Main chart. He was the son of Isaac Floyd, born Sept. 5, 1772, died Nov. 21, 1849, married Lydia Hall Tufts, April 26, 1798; she was born July 9, 1778, died Feb. 18, 1816. They had five children, (seventh generation, Lydia Hall Floyd, born March 25, 1830, died Sept. 22, 1856; Martha Morrill Floyd, born July 24, 1833, died Jan. 21, 1855; Elizabeth Walker Floyd, born Aug. 6, 1835, died April 12, 1895, married George Ezekiel Marsh, Dec. 29, 1864; he was born May 22, 1836, died April 11, 1912, (he married second, Elizabeth Waite, Aug., 1896; she died Nov., 1900), had five children, (eighth generation, Edward Floyd Marsh, born Aug. 14, 1866, died March 24, 1896, married Hattie E. Buckham, Sept. 1, 1893, had one daughter, (ninth generation, Ruth Marsh, born Dec. 2, 1894); James Morrill Marsh, born April 12, 1868, died July 8, 1913, married Marion Preston Sperry, June 27, 1904; Mary Prince Marsh, born Nov. 20, 1871, died June 30, 1872; a son, born and died; Alice Elizabeth Marsh, born Jan. 14, 1876, died

Nov. 25, 1897); Mary Jaquith Floyd, born Jan. 27, 1838, died April 2, 1895; Edward Tufts Floyd, born Dec. 31, 1839, died May 2, 1861).

For some time I had been in correspondence with James Morrill Marsh, and while in Peabody last summer anticipated meeting him on his return from California, where he had spent much of the time during past years on account of frail health, but instead it was my sad privilege to attend his funeral, as he died in Chicago on the way East. This takes one more from the small number of those who would care especially for this book.

Harriet, born July 5, 1802, married Thomas Stimpson of Watertown, Mass., April 21, 1825; she died Feb. 7, 1871; he was born April 6, 1800, died May 1, 1882. Main chart. The two sisters, Aunt Floyd and Aunt Stimpson, as they were called in the quaint style of the period, lived side by side on Lowell Street, near its beginning at the square, in Peabody, and the brothers-in-law carried on the large bakery establishment on the hill just back of their homes. When I first visited these aunts this bakery was a never-ending source of delight. The power was a treadmill, the poor imprisoned horse walking and walking and never getting any whither fascinated me. A little later steam was installed and romance vanished. The output of the bakery was bread, rolls, and crackers, but according to a quaint custom the inhabitants of Peabody each prepared a pot of beans, and late on every Saturday afternoon a procession filed by carrying their Sunday morning breakfast to the bakery, a chalk mark on each pot and a card number ensured a proper return when it should be called for early next morning.

They had eight children, (seventh generation, Thomas Morrill Stimpson, born Jan. 21, 1827, died Sept. 30, 1898, married Sarah E. Perkins, May 31, 1883, had a son, (eighth generation, Percival Morrill Stimpson, born May 7, 1884, died March 5, 1886); Harriet Ann Stimpson, born April 22, 1828, died Oct. 27, 1850; Samuel Brown Stimpson, born Aug. 25, 1830, died Dec. 27, 1904; Sarah May Stimpson, born Sept. 9, 1832, died Feb. 19, 1883; twin sons still-born Oct. 14, 1834; Charles Martin Stimpson, born July 29, 1839, died May 18, 1895; Abba Maria Stimpson, born Jan. 24, 1841, died April 26, 1909). None of this family ever married except Thomas, and his widow

is living in Boston. When this home was broken up at the death of Abba Maria the last of the old order passed away and my father's second home was no more. Many things went at this time to the Peabody Historical Society, as already mentioned. There has been a book published by Mr. Charles C. Whittier of Boston, in 1907, "Genealogy of the Stimpson Family of Charlestown, Mass., and Allied Lines" and much of interest will be found by referring to its pages, both of the early times of the Stimpson family in England and of our relatives in later days.

SEVENTH AND EIGHTH GENERATIONS

William Micajah, born Aug. 27, 1808, was the first born to Micajah Morrill and his wife, Susannah Floyd, in their Castle Street home, and was drowned while bathing in the Charles River, June 15, 1816, which at that time came up to the gardens of the houses on Castle Street. Main chart.

George, born July 9, 1811, died Sept. 27, 1836, married Sarah Oliver Decoster, April 25, 1833; she was born July 5, 1811, and after the death of George Morrill, married second, William Ryder, had one son who died young, lived in Williamsburg, now a part of Brooklyn, and died March 2, 1871. She was the daughter of James Decoster and Mary Holt, who were married Aug. 26, 1810, by Rev. Thomas Baldwin. Mary Holt was one of three children of Sallie Oliver, by her second husband, Nathaniel Holt, and was born June 30, 1790, died July 31, 1859. This Sallie Oliver lived in Malden in the part which is now Everett; her father was a farmer; she had four husbands, the first, a Mr. Newhall or Newell, they had two children, Tom and Sallie; the second, Nathaniel Holt of Londonderry, now called Derry, N. H.; by him she had three children, one of whom was Mary, who married James DeCoster, or Decoster above mentioned, Harriet Holt, married Ephraim Snelling of Boston, March 27, 1814, and Betsey Holt, married Andrew Newman of Cambridge; the third husband of Sallie Oliver was Mr. Robbins, and the fourth, Mr. Osgood of Charlestown. As was the custom of the time, Sallie Oliver carried on the business of each husband and later when a lawsuit came up the Judge awarded her the case on the ground that any woman who could successfully conduct the business of four husbands *must* be in the right.

The Decosters were an old family of Boston, owning property, as we read in Drake's Boston, "D. A. Costa's pasture bounded by Summer and Milk Streets and Long Lane (Federal Street) and Bishops Alley (Hawley Street), Sign of the Wal-

nut Tree on Milk Street, near Dr. Sewell's church, kept by Sarah Decoster." Savage, in *Boston Events* also mentions "DeCosta's Pasture bounded by Summer, Federal, Milk, and Hawley Streets." The James Decoster family were members of Old South Church, as were the parents of George Morrill and it may be that George and Sarah met in this way. George Morrill is buried in Tomb 15, South End South Ground, Washington Street. An interest in this tomb was bought by Samuel Floyd, whom I take to be a brother of Susannah Floyd Morrill. The record at the Cemetery Department is, "December 27, 1827, Soloman Piper bought Tomb 15, on same date sold one-half to Howland Cowing, and the same day sold one-quarter to Samuel Floyd." In this quaint cemetery the tombs are around the outer edge of a square, the inner space being filled with underground graves in the usual way, and planted with trees and shrubs, making a beautiful park-like place. Mrs. Atwood is placing a tablet on the tomb marking the resting place of her grandfather. I have an interesting souvenir, a silhouette, which is unmarked and therefore its history one of conjecture only. It hung on the wall in the spare bedroom at Aunt Stimpson's in company with framed photographs of my father, and his half-sister, and her brother Benjamin, and others of our immediate family, all becoming the property of Mr. Charles M. Poor of Peabody, on the death of Abba Maria Stimpson. Most of the photographs and some of the daguerreotypes, with this silhouette, were given to me by Charles Poor and his wife last summer. We know that the costume shown in the silhouette came into fashion about the year 1836, which was the year George died, and it is possible that it was cut shortly before his death and from that fact received its subsequent careful preservation.

There were two children born to George Morrill and Sarah Oliver Decoster, in the eighth generation, Sarah, born July 16, 1834, died Feb. 6, 1838, and George Elliott, born Oct. 29, 1836, died Oct. 23, 1897; he married Abbie Merrill, Oct. 17, 1860; she was born May 25, 1844, in North Andover, Mass. Main chart. Her father was Augustus Merrill, who married Catherine Rogers of Newburyport. The Rogers are a very old family of Newburyport; Thomas Rogers was in the Revolu-

tionary War, was a cabinet maker, his special work being fitting out ships. Mrs. Atwood of Dorchester, has a mahogany desk with drawers, also six chairs made by this ancestor, her great-grandfather, which have been in use all these years.

There were two children born to George Elliott Morrill and Abbie Merrill, in the ninth generation, Georgiana Augusta, born Aug. 1, 1861, married William Irving Atwood of Provincetown, Mass., July 26, 1880; he was born April 21, 1859; they have two sons, (tenth generation, Irving Morrill Atwood, born Oct. 2, 1882, married Martha Ames Whitcomb of Watertown, Mass., June 23, 1908; she was born Nov. 17, 1886; William Elmer Atwood, born Dec. 30, 1885); Elliott Ellsworth, born Nov. 10, 1862, died April 9, 1868. George Morrill served in the Civil War. After the death of George, his widow married second, Benjamin Franklin Hatch of Charlestown, Dec. 31, 1902; he was born Aug. 9, 1836. Main chart.

HENRY EDWIN, born Dec. 29, 1813, is the third in this, the seventh generation, and will be given in the chapter devoted to his life. Main chart.

Benjamin Jaquith, born March 8, 1818, is the son of the same mother, SUSANNAH FLOYD, who married Benjamin Morrill after the death of his brother MICAJAH. Main chart. Benjamin married Maria Piquot of Boston, in 1837, and died in Brooklyn, New York, April 18, 1872. They had two children, dates unknown. Main chart.

Susannah Floyd, born Feb. 26, 1832, married Rev. Sylvanus Warren, Oct. 14, 1846; they had six children, eighth generation, Horace Bushnell Warren, born Nov. 25, 1849, in Indianapolis, Indiana, died July 12, 1852, in Brooklyn, New York; Henry Morrill Warren, born Sept. 5, 1852, in Brooklyn, died March 2, 1914, near Detroit, Mich., unmarried; John Edward Warren, born Hudson, Ohio, Jan. 9, 1855, married Emma A. Haven of San Francisco, Cal., Feb. 20, 1890, no children, living in Berkeley, Cal.; Russell Cook Warren, born May 20, 1857, in Hudson, Ohio, died July 15, 1859, in St. Louis, Mo.; Charles Peabody Warren, born March 13, 1859, in St. Louis, Mo., married Mary Sullimin, Dec. 24, 1881, living in Detroit, has two children, (ninth generation, May Chamberlain Warren, born Feb. 6, 1884, married Newham E. Winstanley, Jan. 28,

1908; he was born April 21, 1879, in Stratford, Ontario, Canada, and Olin Marker Warren, born June 24, 1899). For the benefit of this branch of the family who may continue the Warren line I give the lineality, in all ten generations, Sylvanus, born Westboro, Mass., Feb. 6, 1822, died in Detroit, Mich., March 10, 1878, was son of Joel, born Westboro, 1788, died Aug. 22, 1871, married Clarissa Johnson, married second, Nancy Harrington; he was son of John, born in Westboro, Feb. 27, 1751, died May 27, 1837, married Annah Forbush, Oct. 28, 1779; was son of Timothy, born 1715, in Marlboro, Mass., married Rebecca; was son of Daniel, (Captain), born Sept. 1, 1689, in Watertown, Mass., where he married Rebecca Garfield, Feb. 26, 1711; she died Oct. 2, 1720, and he married second, Mary Wetherby of Westboro, Aug. 22, 1727; she died Jan. 18, 1838; he was son of John (Ensign), born March, 1665, in Watertown, Mass., married Mary Brown, March 22, 1682; she married second, Samuel Harrington; he was son of Daniel, baptized Feb. 25, 1627, at Nayland, England; married Mary Barron, Dec. 10, 1650, in Watertown, Mass., was son of John, born Aug. 1, 1585, in Nayland, Suffolk Co., England, came to America in 1630, married Rose Riddlesdie, April 23, 1611; he married second, Margaret, who died Nov. 6, 1662; he died Dec. 13, 1667. He was (probably) brother to Richard Warren who came in the Mayflower, in 1620.

My Aunt Susie met her husband in Cincinnati, Ohio, where, at Lane Theological Seminary under Dr. Lyman Beecher, he qualified for the ministry. He was devoted to home missionary work, starting new or building up weak churches in the Middle West. Their last years were spent in Detroit, Michigan, where their son Charles, and his family are still living. They are buried in the family plot in Woodmere Cemetery, where on the second of March, 1914, were placed the remains of their son, Henry Morrill Warren.

As a matter of historical interest, and in the hope that further light may be thrown on the problem, I wish to make the following statement:

My Aunt Susie was a member of the First Congregational Church in Detroit, of which Dr. Davis was pastor, and when an offshoot of that church was started, called the Mount Hope

Congregational Church, she became interested in its upbuilding, teaching in its Sabbath-school, and in every way giving her services. I well remember reading my aunt's letters of the time, and was more than surprised not to be able to produce them for my own benefit, and for confirmation as to her part in getting a communion service for the new church, and details as to dates and number of pieces. My cousin, Charles P. Warren, visited Mount Hope Church, saw the service and sent me a copy of the inscription on the tankard, which is as follows:

To
Mount Hope Congregational Church
Detroit — Michigan
In Memory of
Mr. and Mrs. Benjamin Morrill
By
The Old South Congregational Church
Boston, Mass.

The bread plates and cups are inscribed "Mount Hope Church."

This gave me no date, and as I was curious to know the ground on which my aunt based her request, I wrote to the clerk of Old South Church asking information as to dates and whatever he could contribute to the matter in hand. A most interesting correspondence ensued, by which I learned much, but nothing concerning the communion service. J. Converse Gray, Esq., the present clerk of Old South, was unable to find any reference to such a gift, or any person who remembered such a request, or gift. A point against the church having made such a gift was the fact, pointed out by Mr. Gray, that the inscription was inexact, the true title of the church being "Old South Church in Boston," or "Third Church," and would have been so given if it had been done by them direct.

In August last I wrote to the minister who was in office when the communion service was presented asking if he had any proofs to offer. I quote from his letter, under date of August 20, 1913, 414 Commonwealth Avenue, Detroit, Mich.

"I have received your letter in which you say you are anxious for some proof that such a gift was made. The proof I give is that I received it and used it at communion services for several years. At that time we had just completed our new church. A great many presents were made to us in regard to church furnishings, pulpit Bible, preaching desk, two American organs, and other things I do not now remember. But none of those gifts were recorded in a church book— at such a time it is not usual. At one of our meetings when we were discussing our needs Mrs. Warren said, 'I believe I could get you a communion service through some friends of mine connected with the South Church at Boston.' Some one said 'write and see.' After speaking with the late Dr. Davis about it, she did so, and in a short time the service was sent to us. It may have been given by a few persons, that does not matter, it *was* given, and given in *the name* of the Old South Church. At that time we were not fully organized. Mount Hope was the child of the Detroit Congregational Union and in the early days of our history our Church and School affairs were transacted at the business meetings of the Congregational Union. It is said in England that possession is nine points of law and it appears to me in this case that having the service is sufficient proof. Of course *I* do not need any proof for I had Mrs. Warren's word that it was the gift of her friends of the South Church. But let me say that while there is no record of that special gift, Mrs. Warren has left a record of devotion and earnest Christian work which will never be forgotten by the people who knew her. In their estimation what she did, was far more important than what she obtained by the interest of friends. I hope the information I now offer will satisfy you.

(Signed) W. MITCHELL."

I asked my cousin to go a second time to look for the maker's name, as a possible clue; this was found to be "Reed & Barton," which added nothing as to place of purchase. I have written to every member of the family, and to all whom I could in any way connect with my aunt at this time, but it remains a mystery who contributed the money, for we know that her circumstances did not admit of her giving it. If this

should fall under the notice of any who know aught of the circumstances I would be pleased to have them write me.

The dedication of the Mount Hope Church occurred Oct. 6, 1889, and the service was presented at that time, my aunt making the presentation in person, and giving the dedicatory prayer.

My aunt was married in Cincinnati, by Rev. Horace Bushnell, a city missionary of that city, and a friend of Mr. Warren, and it was for him their first child was named, and not for the more noted Horace Bushnell, as I had supposed. Her life was intimately associated with that of my father, and more will appear as the story of his life is told in this concluding chapter.

We have carried the Morrill line from the landing of Abraham Morrill through six generations of his descendants, and partly through the seventh and eighth. The story of my father's life which belongs to the seventh, including sketches of his parents, brothers, and sister will be considered in this chapter.

> "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee." Deuteronomy XXXII:7.

It has always been a matter of regret to me that I knew so little about my grandparents, especially about my grandmother's family. If I had been able to appreciate the above admonition early in life the case might have been different. Until this last year all that I positively knew was that she was born in Chelsea, Mass., 1780, and that she died in St. Louis, Mo., in 1860. I have a few letters written by her, and to her, and the daguerreotype, herewith reproduced. That was all, until a happy accident placed in my hands material which has enabled me to put together a wonderfully complete register of her family. On the shelves of our Public Library, I chanced to note two large volumes, "History of Chelsea," whose title page declared it to be, "A Documentary History of Chelsea, including the Boston precincts of Winnisimmet, Rumney Marsh, and Pullen Point, 1624-1824, collected and arranged with notes by Mellen Chamberlain." The purchase and study of these

volumes disclosed a mine of interesting information, whereby I am able to understand otherwise obscure entries in my father's journal, and to place persons named therein in right relationship to one another.

My grandmother, SUSANNAH FLOYD, was born in Chelsea, Aug. 27, 1780, the youngest of nine children of Hugh Floyd, Jr., born April 2, 1732, married Rachel, surname unknown, May 10, 1759; he died Aug. 6, 1800. He was our Revolutionary ancestor on this line; for his service see pages 485, 486, and on the Alarum List, April 19, 1775, page 642, Vol. II of "History of Chelsea." His children were Hugh Floyd, (3d, so called), born June 23, 1760, married Abigail Fern of Lynn, 1785; Rachel, and a twin boy, born Sept. 25, 1762; David, born Aug. 7, 1767, married Hannah Tewksbury, Nov. 6, 1798; Hepzibah, born Dec. 10, 1769, married Joseph Patten Hall, Dec. 6, 1796; Samuel, born Aug. 23, 1772; a child, born and died Oct. 3, 1775; Thomas, born Feb. 1, 1778, married Sally Pratt of Medford, Mass., May 31, 1807, and our Susannah, Aug. 27, 1780.

Hugh Floyd, Jr., was the third of nine children of Hugh Floyd, born May 13, 1704, died Dec. 8, 1789, married Mary Baker of Lynn, April 29, 1729. He left ten pounds by will for communion plate which may be seen now in the Chelsea Public Library. He was one of six children of Hugh Floyd (Ensign), born Sept. 10, 1663, died Nov. 17, 1730, married Ellinor, surname unknown, April 5, 1724. This Hugh made a very interesting will; among other items is one referring to a negro servant, Richard, who was to serve each of his three sons, Hugh, Samuel, and Benjamin, each in turn for one year, and then receive his freedom. Ensign Hugh Floyd was the eldest of six children of John Floyd (Captain), born, 1636, died May 22, 1701, married Sarah Doolittle, who died June 16, 1717. This John Floyd was a Captain serving in the Indian Wars, see "History of Chelsea," Vol. I, page 178, for further interesting items. Captain John Floyd was son, probably the eldest of nine children of John Floyd and Anne, his wife, of England, who were living in Scituate, in 1640, and is recorded as a merchant of Boston. This is the lineality merely. Quite full charts can be made out from Chamberlain's History. Chamber-

Susannah Floyd

Born August 27, 1780, died January 7, 1860. Married Micajah Morrill, November 1, 1807

lain in his second volume, page 227, under date Feb. 16, 1724-5, gives the following: "John ffloyd, as Executor to his ffathers Will, paid a legacy of ten pounds, given to the Church by his ffather in his last will, into the hands of Deacon Chamberlane in behalf of the Church; and it was voted by the Church that the s^{d} ten pounds should be laid out in a silver cup for Use of the Church with the s^{d} L^{t}: John ffloyds name upon it, as his gift." In the Revere Public Library may be seen several pieces of solid silver, one a bell-shaped flagon inscribed, "The Gift of Mr. J. Floyd to the Church of Christ in Rumney Marsh, 1724." This Lieutenant John Floyd was son of Captain John, who married Sarah Doolittle, and his elder brother Ensign Hugh Floyd, our ancestor, also desired to make such a gift to the church but it would seem that his sons Hugh and Samuel (of the fourth generation), never carried it out—*Chamberlain*, Vol. 2, pages 253 and 254.

At some period the family, or some of them, moved from Chelsea to Medford, where according to my father's journal of 1848 we find his Aunt Hepzibah living as the wife of Joseph Patten Hall, and we know others lived there as well. Susannah Floyd was married by the Medford minister, Rev. Dr. Osgood, and went to live in Boston, at 120 Castle Street, at that time a good residential district.

The brothers, Micajah and Benjamin, were in partnership as dry-goods merchants in Boston, and the business was continued till the death of Benjamin in 1824. Micajah had died of typhoid fever, July 26, 1814, and Susannah then married Benjamin, March 24, 1817, Rev. Joshua Huntington of Old South Church, officiating. Main chart. Strange to say I have no record where either of these brothers were buried, nor has diligent search disclosed the facts. There seems to be more trouble in confirming dates for this period, from 1810 to 1840, than for any other.

The family were members of Old South Church, Micajah Morrill having been admitted on Aug. 14, 1808; Benjamin on Dec. 24, 1815; Susannah, at that time the wife of Benjamin, on March 27, 1826; my father, then eighteen, joined Jan. 31, 1831; and his half-sister Susannah, a girl of eight, on Dec. 25, 1831. The last three were admitted under Rev. Benjamin B.

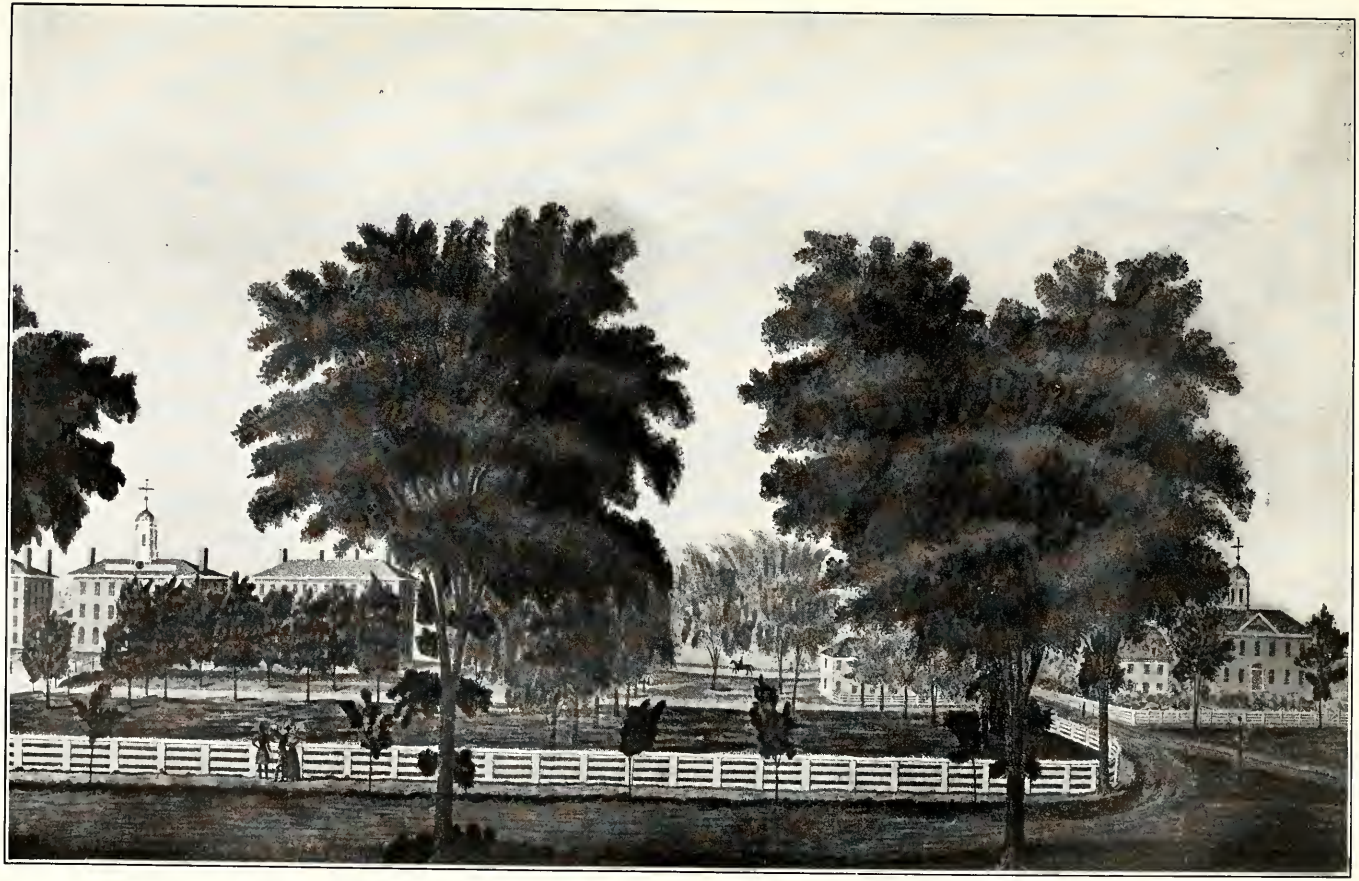
Wisner, D.D., who was the twelfth minister of Old South Church. Micajah and Benjamin were admitted under the pastorate of Rev. Joshua Huntington, D.D.

Rev. Lyman Beecher and his family removed from Litchfield, Conn., to Boston, in 1826, and Dr. Beecher was for six years settled over Hanover Street Church, going from thence in 1832 to Lane Seminary, Cincinnati, Ohio. I have a "Sabbath School Journal," kept by my father during the year 1828, in which frequent mention is made of Dr. Beecher as preaching in the Pine Street Church, this being the Sunday-school referred to in the journal, and locates the approximate date of the beginning of the friendship between the families. Later, in Amherst College, began the close friendship with Henry Ward Beecher, which lasted without a break till my father's death, in 1874.

Soon after the death of her second husband, my grandmother sold the Castle Street home and returned to Wilmington with her family of children, making her home with Uncle Caddy, then owner of the homestead. This place became home to my father, and he always looked upon Uncle Caddy as a father to him and his brother, George. My father was apprenticed to, and learned, the cracker-baking business with the once celebrated Bond's Cracker Bakery, in Wilmington. Mr. Noyes in his pamphlet gives the following amusing anecdote: "Little Tommy Bond was so eager to be a soldier that after being rejected, owing to his smallness, he tried again, and by standing on tip-toe managed to slip through into the army; but when he got into camp they laughed at him and put him into the bakery. So it happend that he graduated at the end of the war a skilful baker; came to Wilmington, and published countless editions of those two-leaved tracts, so popular (till recently) under the title of 'Bond's Boston Crackers.' "

After mastering this trade my father returned to Boston and was apprenticed to learn the wallpaper business, in the employ of a Mr. Bumstead. This gentleman was the Superintendent of the Pine Street Sabbath-school and evidently took great interest in my father, and had a lasting influence for good on his life.

The next important date is that of entering Phillips



Andover Theological Seminary, about 1832. Reproduced from an Old Engraving

Academy, Andover. I have the certificate or "Admittatur," dated January 12, 1831, John Adams, Principal. He graduated from this institution Aug. 3, 1833, and on the "Order of Exhibition Exercises," is listed as giving the Salutatory in Latin. While attending the Academy he lived in Andover during the week, and as I have often heard him say, walked over to Peabody (or South Danvers as it was then called), to his Aunt Stimpson's on Friday night, walking back again on Monday morning, a distance of sixteen miles. I have an interesting relic of this period, an engraving showing Andover Theological Seminary buildings, with the Academy commons in front; tradition says this print was colored by my father, and that it hung in his room while in Phillips Academy; it must have been prized by him to have been taken West, and cherished so as after all these years to be returned to me in perfect condition. Father was something of an artist by nature, his love for and appreciation of paintings and especially engravings lasting his lifetime. He was also somewhat of a collector.

In an article by Arthur Ruhl, published in Scribner's Magazine, for June, 1910, on "Some American Preparatory Schools," is the following: "The Phillips Academy at Andover, the oldest of our preparatory schools, was opened in 1778, for the purpose, as Mr. Samuel Phillips, its founder, stated in its constitution, of 'instructing Youth, not only in English and Latin Grammar, Writing, Arithmetic, and those Sciences wherein they are commonly taught, but more especially to learn them the Great End and Real Business of Living.'" Grammatical usage has changed somewhat since this was written, but the words are so true and so clearly express what my father exemplified as I recall his character and achievements, that I could not improve on them if applied personally to him. His command of the English language was most perfect, and to the end of his life he had not only Latin, but Greek and Hebrew, at his daily command. Arithmetic and all mathematical studies were his constant delight. His handwriting was always most beautiful "copper plate," he never made a random note even but it was in perfect line and form. In sciences, as a child, it seemed to me my father knew everything on earth and in the heavens above. He formed many

"cabinets" as the collections of the times were called, of birds' eggs, geological specimens, pressed plants, both of land forms and seaweeds. An "Album" of these latter was given me a few years ago and I have found a record evidently referring to this collection as from Nahant, in 1848. His memory was most wonderful. I am almost afraid to make positive statements but I know that he could repeat the Psalms not only from beginning to end, but "skipping around," for it was my delight to call for this exhibition; needless to say *I* held the Bible in hand. I believe I am within bounds when I say he could repeat the whole New Testament, and portions of the Old Testament such as the books of Isaiah, Proverbs, and possibly others.

From Phillips Academy father went to Amherst College, entering in the fall of 1833. His mother and the younger children were in Boston at this time as the following letter shows. It is dated Boston, Nov. 23, 1833, and I give it just as it is written: "Dear Brother, I now sit down for the first time to address you. I am very happy to hear that you are so pleasantly situated. I should be very happy to visit you but I can not and I must be contented to be seperated from you at present. I am very glad to have an opportunity to write you. I do not think my letter is worth ninepence, but Mr. Edwards called on Mother and said he would take letters for us if we wished to send. So I thought I would try my skill at letter writing. I anticipate the month of may with a great deal of pleasure when if you and I live I expect to see you, but it is a long time to look forward to. we know not what a day may bring forth. Brother George told me of some of the mischievous tricks that were done in college but I hope that you will have no part or lot in the matter I think that it is very wicked for profesers of religion to conduct in such a manner. I want you to return my letter when Mr Edwards comes back and in it I wish you to give me a description of the town of Amherst and its religious state and of the sabbath school and if there are any little children that love the Saviour I should like to know if you are engaged in the sabbath school. there is a great want of teachers here and religion is in a very cold and stupid state. essex and the old south are destitute of a minister to preach to them the word of life. I understand there

is to be a protracted meting in Park street the first week in December and I hope it will be attended with a blessing. there has been a four days meting in Andover and I understand a revival has commenced in the Academy and that a son of Deacon Gulliver is among one of the hopeful converts. Since I wrote the above I have learned that Mr Edwards has left town and as this letter must come by the mail Mother thought she had better finish it. I remain your affectionate sister.

Susannah F. Morrill."

This is pretty well done for a little girl of ten, and shadows forth the minister's wife of later years.

Amherst College, Mass.

Jan. 9, 1834

Dear Sister

I received your very welcome letter of Nov. 23. And I was more pleased with it, as you say it was the first letter you ever attempted to write. I shall always be glad to hear of your improvement, & nothing will give me greater evidence of it, than by seeing that every letter you write, is written better & better. You want a description of Amherst.—I shall always be pleased to comply with your requests, but you know the winter is not a good time to write a description of a country town; you must wait untill the joyous spring comes on; untill the birds begin to sing, & the trees put forth their leaves. Now I can see nothing but great hills & mountains covered with snow, & barren trees sticking out their long arms; but when the ground is all covered with green, & sprinkled over with flowers, when the brooks begin to murmur & trickle through the long grass, & the birds are flying & singing in every direction, then I will perhaps give you a description of the beautiful & lovely village of Amherst. As to its religious state, I would say there are four meeting houses in town, and five orthodox ministers who statedly preach the word of God, though there is now no special attention to religion, & the great valley of the Connecticut is a valley of "dry bones." There are a good many Sabbath schools in town, & I am happy to say there are quite a number in them who give good evidence that they love the Saviour. I

wish however the number was larger. There is no lack of teachers here as in Boston; for the College can furnish more teachers than there are classes of children to instruct. I made exertions to get a class of children but I could not collect a sufficient number, & so I entered the School here in the west parish as a scholar, & every week I get a lesson the same as you. My teachers name is Thayer, one of the Tutors in College. This is a very large Sabbath school, as there are about three hundred children who attended every Sabbath.

Although there is no revival of religion in this vicinity, yet, my dear Sister there can be a revival in each of our hearts. We have both many sins to repent of, & we both need to be quickened by the Spirit of God. A new year has just commenced— have we commenced it with resolutions of more perfect obedience? Have we determined in the strength of the Lord that we will love him more & more & serve him better? You must examine your heart daily & see if you are *growing in grace.* It is not enough to profess religion, & entertain a *hope* of an interest in Christ. That hope to be worth anything must be grounded upon an increasing desire to do all the will of God, & earnest longing for more perfect conformity to the pattern set us by Jesus Christ; & must lead you to *do* all he has required of you in his Word. You must read your Bible daily, & be much in prayer; enter into your closet, & when you have shut the door, pour out your whole soul before God. Tell him all about your sins; how liable you are to get into temptation; how apt you are to forget Him, & how often you sin against Him with your *tongue.* Let your prayer be, that he "would create within you a clean heart," that He would enable you to set a watch upon your lips, that He would preserve you from the errors & follies of the world; help you to glorify him while you live, & at last receive you into His everlasting kingdom to go no more out forever.

You say you anticipate the month of May with great pleasure. I do the same; as I hope we may then be permitted, in the good providence of God, to see each other face to face. But if in this pleasing anticipation we should be disappointed, if when the month of May arrives it should find either of our bodies reposing in the dust of the valley, may it bring our dis-

embodied spirits rejoicing before the throne of God. Whenever we are taken from this scene of earthly labor may we be transported as green & flourishing plants into the garden of the Lord above, & freed from sin & every imperfection, engage together in exploring the wonders of that tastful city whose walls are jasper, whose gates are of pearl, & whose streets are paved with gold.

Give my love to Mother, & tell her that when I told her I should write Jan. 22, I did not recollect it would be the first day of the term, & my time may be broken up during vacation, she need not expect another letter before Jan. 29. My health continues good.

Your affectionate Brother
Henry E. Morrill.

I had always supposed that my father graduated at Amherst, but when I came to look up his diplomas there was none from Amherst. It now seems probable that he was in college from the fall of 1833 till sometime in the year 1837, as we know that during this year he went with his mother and sister to Cincinnati, Ohio, where the Beecher family had gone during 1832. As Henry Ward Beecher graduated in the class of 1834, father was with him there for only one year, Mr. Beecher's last. Dr. Lyman Beecher was not only President of Lane Theological Seminary, but was pastor of the Second Presbyterian Church, where in its Manual for 1840, we find the names of Mrs. Susannah Morrill, Miss Susannah Morrill, and Henry E. Morrill, as members. Father had to "earn his way" through college, as I have heard him say many times, and no doubt this move to the West was made in consequence of his obtaining a position as resident tutor in the family of Mr. W. H. Pierce, in Natchez, Mississippi. The mother and sister were left in Cincinnati, Aunt Susie teaching school, and the mother keeping the house, father going South to begin a new chapter in his life.

Elizabeth Buckminster Miles was a niece of Mr. Pierce, and a member of his family, and my father falling in love with her, they were married on Sept. 7, 1837, by the Rev. Benjamin Chase. Only a few days after the marriage both were stricken

with yellow fever, and on Sept. 25, 1837, Elizabeth died, only eighteen days after her marriage, "aged 17 years, 9 months, 4 days," as the record reads in our family Bible. Elizabeth was born in Athens, Ohio, Dec. 21, 1819. Of her family I know nothing; I believe that she was an orphan and for this reason she was making her home with her uncle. When father recovered consciousness, he found his marriage but a dream. Long years after, when I was quite grown up, we had a visitor who had lived in Athens, and conversation turning to that town the fact that she knew the Miles family came out, and I learned for the first time that my mother was a second wife. Since that time I have always been glad of the Elizabeth in my name and understood why it was always spoken with such peculiar tenderness by my father. After I had learned about this "dream wife Elizabeth," father gave me a small two volume edition of Mrs. Heman's poems, also an emerald ring, and a moon-stone brooch, which had belonged to her. The ring and pin had been given to my mother as engagement presents, and worn by her during her lifetime. Just lately the fly-leaf of Adams' Latin Grammar with written by Elizabeth, on it, has been sent me by a Cincinnati cousin. Thus closed the first chapter in my father's married life. Main chart.

On returning North my father evidently made a visit to Athens, as I find in a portfolio among carefully kept papers a most interesting manuscript, dated "7th day of July, 1838, Room No. 1, East Wing Ohio University, Athens, Ohio, Resolutions for the Government of my Daily Conduct, and Covenant," duly signed and sealed. It was a lifelong habit for him to write out meditations, prayers, and even sermons, many of the sermons he preached at invitation of ministers, when away on vacations. He also wrote stories, and poems, and verses for albums as was the custom of the time.

After returning to Cincinnati, father decided to become a physician, entered the office of, and read medicine with Dr. Foote, a celebrated physician and surgeon, and attended lectures at Hamilton Medical College; went to Philadelphia where he took his M.D. degree from the University of Pennsylvania, March, 1840, and a supplementary diploma for courses in the Infirmary, April, 1840. He served as Surgeon's Mate

Cynthia Langdon.

Cynthia L. Morrill

to 2d Regiment, 2d Brigade, and 1st Division of Militia of the State of Ohio, commissioned April 23, 1842, Thomas Corwin, Governor.

Through acquaintances formed in Dr. Beecher's church my father was introduced to the family of Rev. James D. Langdon, whose eldest daughter, Cynthia, later became his wife, and my mother. The marriage took place Nov. 11, 1841, in the old homestead since torn down, at what was then Linwood, a small village six miles from the city but now an integral part of the metropolis of Cincinnati.

On Dec. 20, 1906, there was published for private distribution a little book, "From One Generation to Another," edited by my cousin, Miss Harriet Nash Langdon and myself, to commemorate the one-hundredth anniversary of the arrival of the Langdon family at Columbia, Ohio. They went overland in wagons from Vershire, Vermont, my grandfather being a boy of fourteen at the time. Full charts are given in this work, lineality only will be given here.

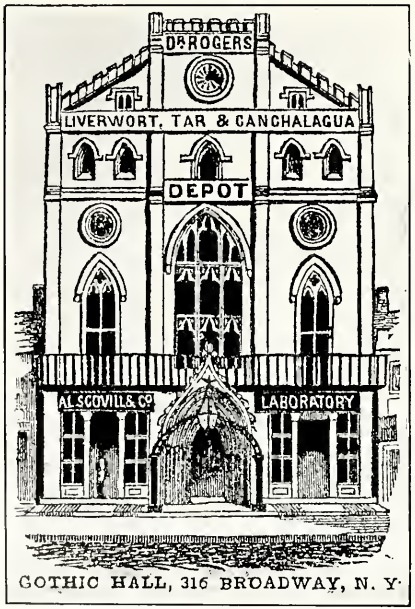
My mother, Cynthia Langdon, (for dates see main chart), was one of nine children of James Davenport Langdon, born June 13, 1792, in Vershire, Vermont, died April 13, 1887, married Sarah Phelps, Dec. 23, 1818, who was born May 1, 1797, in Hollowell, Maine, emmigrating with her parents, Ebenezer and Sarah Phelps, to Hamilton Co., Ohio, in 1817, and settled near Columbia, died Sept. 11, 1863. James Davenport was son of James Langdon, born March 27, 1762, died Oct. 3, 1804, married Esther Stebbins, Dec. 15, 1788, who was born Jan. 28, 1755, died Aug. 26, 1827. James was son of John Langdon, born June 21, 1728, in Salem, Mass., died Oct. 10, 1822, married Eunice Torrey of Connecticut, Dec. 29, 1757, who was born July 2, 1731, died Sept. 19, 1809; they lived in Wilbraham, Mass. John Langdon was our Revolutionary ancestor on this line, being Sergeant in Captain Paul Langdon's Wilbraham Company of Minute Men, which marched in response to the Alarm, April 19, 1775. For other service see "Massachusetts Soldiers & Sailors in War of Revolution," Vol. 9, pages 488 and 489. Sergeant John Langdon was son of Paul Langdon (Lieutenant), born Sept. 12, 1693, married Mrs. Mary Hunt Stacy of Salem, Mass., Aug. 18, 1718. They moved to Wilbra-

ham in 1742, he died Dec. 3, 1761. He was the fifth son of seven children of Philip Langdon, born in Yorkshire, England, a mariner, who settled in Boston, Mass., in 1640, and had two brothers who also came about the year 1640; one settled in New Hampshire, and one settled in Virginia. The Langdons of America have descended from these three brothers.

On returning to Cincinnati after graduation at the University of Pennsylvania, my father opened an office for the practice of his profession in Madisonville, some few miles from Linwood, now a part of the city, on May 9, 1840. The house on Main Street has been torn down, and the only familiar landmark which I found on my last visit there in the summer of 1912, was the large blocked limestone sidewalk which my father had put down, that on either side of it being of bricks. On this recent visit I found several old residents who remembered my father and mother, one of them, as she told me, was ushered into the world by aid of the new doctor. Prior to his marriage the house was kept by his mother and sister. I have the office books for the years 1840 and 1841, and do not wonder that soon some better means of livelihood was sought, when office visits were charged at fifty cents, and only one dollar for calls at houses often miles away in the neighboring villages. I know, however, that these early years in Madisonville were full of pleasant memories for on subsequent annual visits to Linwood the first drive of my parents was always over to Madisonville.

In 1841, father removed his church membership from the Second Presbyterian Church in Cincinnati to the Columbia Methodist Church, presided over by his father-in-law, Rev. James D. Langdon, and to which all his wife's family then belonged. It seems to have been a settled family trait, on both the Morrill and Langdon sides, to enter into church membership with whatever church was most convenient at the time, no matter how short the stay might be. It was a good practice and kept them always in active church work.

Sometime during 1845 father began lecturing on medical subjects, and for two years was occupied in traveling through Ohio and Pennsylvania. I have letters written by my mother to her sister, Harriet, (later the wife of Rev. Charles H. Wil-



Reproduced from an Old Letter Head used by Dr. Morrill in 1847

No. 78 Orange Street, Brooklyn, N. Y.
Built about 1810

liams), which show that my mother and little Laura, the girl baby whom my parents had taken into their keeping, were going about with father on his tours. In 1847, an opening occurred in the drug house of A. L. Scovill & Co., of Cincinnati, and my father was given charge of the New York branch. The store and manufactury (laboratory) were established at 316 Broadway, in a building known as Gothic Hall. The illustration is taken from his letter-head of that time.

Father and mother and little orphaned Laura whom they adopted, boarded on Hudson Street, just off of Canal Street, New York, but from the very first they came over to Plymouth Church, and were present when Mr. Beecher preached his first sermon, Oct. 10, 1847. In Sept., 1848, they moved over to Adams Street, Brooklyn, where they lived till the Orange Street home was bought in 1853. My parents joined Plymouth Church in 1848, as numbers 197 and 198. In 1851, my mother's brother, Elam C. Langdon, came to the city and joined Plymouth Church in that year; he was active in the Sunday-school under my father's superintendency, till his return to Linwood in 1855. In 1853, my grandmother was spending a year with her son, and joined Plymouth, going from here to St. Louis to live with her daughter, Mrs. Warren, and died there Jan. 7, 1860, and was buried in Bellefontaine Cemetery.

The drug business having failed, my father returned to the practice of his profession in 1856. His attention having been drawn to Homeopathy then just being introduced, he took lectures at Hahnemann College, Philadelphia, and qualified to practice the new method, in which he was most successful.

One of the earliest memories I have of the Church is connected with the gift made by the Sunday-school to my father, officers, teachers, and scholars contributing. It comprised complete furnishings for a tea, or rather supper table as set in the fashion of the time, damask cloth and napkins, set of china dishes, glass ware, knives, forks, spoons, and a silver service of eight pieces, besides a silver cake-basket, and a butter dish, *everything* needed for such use. The articles were brought in secretly, and the table set, my parents being entirely surprised. I was no doubt wakened by the unusual noises and I remember distinctly being wrapped up and taken to the dining

room to inspect the glittering array. This gift on Jan. 1, 1860, marked the close of father's superintendency of the Sunday-school. My mother's health was failing, and this fact, coupled with increase of professional duties made it necessary to give up some of his church work; he also resigned his trusteeship at this time. His interest, however, never failed, and his connection with the work of the church was close and continuous till his death, from consumption, in March 1874, and his friendship with Mr. Beecher unclouded from early boyhood days. I have heard father say that at one time or another he had occupied every office and position in the church from that of janitor to preacher, as occasion demanded, and I well remember seeing him light the gas ring in the center of the main auditorium for evening service when the janitor, for reasons, was not sufficiently steady of hand to wield the taper on the end of the long pole.

In 1862, on Nov. 26, Laura was married to Oliver Bliss Coomes, one of the young men in the Sunday-school, and ever since actively connected with it and general church work. Laura, born July 4, 1843, at Madisonville, Ohio, died Oct. 9, 1907, at Queens, New York. They had ten children, seven of them still living; the six sons acted as pallbearers at their mother's funeral, burial being in Longmeadow, Mass., the home of the Coomes family. Oliver Bliss, born April 15, 1835, was one of nine children of James Coomes and Lucy Colton of Longmeadow, Mass. James, born June 26, 1794, died April 4, 1867, was a son of John and Joanna Colton Coomes. The Coomes line has not been fully worked out or verified. Tradition asserts that the family originated near Brest, France, whence at the time of William the Conqueror one Coumbé went to England. In the church at Stratford-on-Avon are tablets to the memory of one John O'Combe, and this contemporary of Shakespeare is supposed to be an ancestor. There are two distinct branches of Coomes in America.

The Colton line has been quite fully worked out, but not as yet published. They trace back to one known as Quartermaster George Colton who is said to have come from a town in England called Sutton-Cofield, came to Windsor, Conn., married Deborah Gardner of Hartford, and was one of the first settlers

C. W. Morrill

in that part of Springfield called Longmeadow. The mother, Lucy Colton, born Dec. 2, 1794, died May 5, 1876, was one of eleven children of Julius Colton and Sibel Post, who were married Nov. 19, 1789, in Vershire, Vermont. Sibel Post was a daughter of Eldad and Hannah Case Post of Post Mills, Vermont, and formerly from Hebron, Conn.

My mother died of consumption on Jan. 9, 1861. On July 30, 1863, father married for his third wife, Cordelia Warner, born Nov. 25, 1817, at Strykersville, Wyoming Co., New York. She was one of the teachers in Plymouth Sunday-school, and also for ten years a teacher in Packer Collegiate Institute. She outlived my father, dying Oct. 3, 1906, and is buried in Greenwood Cemetery. Our plot is almost directly opposite the main entrance, just a little to the right. It looks toward the west, or as my mother used to say "toward her dear Ohio home." In the plot are buried my father, mother, step-mother, and my husband, and lately I placed a stone marker in memory of my little brother, Henry Edwin, who lived but one brief day, May 24, 1844. His body was placed beside others of the Langdon family in a cemetery in Columbia now long since discontinued so that even the exact spot is obliterated.

My step-mother, Cordelia Warner, was one of thirteen children of Milo Warner and his wife, Lucina K. Sykes, who was born Jan. 4, 1790, at Pawlett, Vermont, died July 20, 1843, at Java, New York. Milo was born June 11, 1791, died May 1, 1873; he was one of nine children of Omri Warner, born May 1, 1762, died Dec. 20, 1841, and his first wife Prudence Hollister; they were married Jan. 22, 1787, she died April 12, 1822. Omri married for his second wife, Catherine Evans, June 12, 1825. He served in the Revolutionary War, for services see Department Interior, Bureau Pensions, etc. The line traces back to one John Warner who came over in the "Increase," April, 1635, aged 20 years, therefore born about 1615. He was in the Pequot War for which service he received land by the "Courtisie of the town" in Hartford, Conn., was an original proprietor and settler of Farmington, Conn., was patentee for Mattatuck, 1874, but died before removal, in 1679; his will dated March, 1679, mentions wife Margaret, and children.

I have now finished the account in brief of my father's life

without the item most important to myself, namely that of my birth. This took place on Feb. 13, 1856, here in the very room from which this goes forth. If there were children of my own to read this record I could write much that would be of interest regarding life here in this dear home, but few are left who would care for the recital.

All my life has centered around this home and Plymouth Church. In my childhood and early years ours was a sort of parish house, where visiting ministers and others were entertained, often for weeks at a time, as in those days there were no hotel accommodations as now. While, as already stated, my father served as trustee, superintendent of the Sunday-school, and in other capacities in Plymouth Church, I remember him, and I fancy others will also, as prëeminently a deacon. This brought us into close contact with the poor of the church and continued when my step-mother was made one of the first deaconesses, then an innovation, now one of our regular institutions.

Part of my almost daily routine was showing strangers over Plymouth Church, and the key to the side alley door was always kept in the front hall for instant use. This key (in my possession and to be returned to the proposed historical collection at the church) was used up to 1873, when the solid silver communion service was stolen, and a new and more complicated lock was put in its place. This key also I have, as it in turn has been superseded, owing to the alterations now in progress.

My education began and ended, save for a short time at a little "dame school" on Clark Street, at Packer Institute, where for ten years I was never late or absent. This was according to my nature and nothing to boast of. If I had been more restrained, it is likely I would have graduated, but during my Junior year my health failed and I withdrew from the class of '74, it seemingly having never occurred to anyone that I could rest for a year or two and then continue. Later two years in Europe (1878 and 1879), did something toward making up for this great loss, but I have ever felt the lack of this crown to the foundation work of my education.

On June 9, 1880, I was married, here in this home of pre-

Annie Morrill Smith

cious memories, by Rev. Henry Ward Beecher, to Hugh Montgomery Smith who, like my father, was a physician, and carried on the life and traditions so dear to me till his sudden death on Aug. 30, 1897. Main chart. He was the youngest of six children of Henry Montgomery Smith, born Dec. 28, 1807, died Aug. 15, 1888, and Catherine Forshee, born Sept. 29, 1807, died July 6, 1885. The children were all born on a farm a few miles from Auburn, near Throopsville, New York. Later, about 1882, the parents moved to Auburn, where they died and are buried in beautiful Fort Hill Cemetery in that city.

For a year or two prior to the death of my husband I had begun the study of cryptogamic botany and from this time on it became my serious work. In 1898, the Sullivant Moss Society was started, and the same year a publication devoted to mosses was inaugurated, first as a department of "The Fern Bulletin," but soon becoming an independent journal "The Bryologist," of which I was editor and proprietor till 1912, when I gave it over to the Sullivant Moss Society, which had grown from a charter membership of thirty-four to over two hundred, and is a strong organization for the study of mosses, hepatics, and lichens. The three-fold herbarium begun by me in 1898 had assumed such proportions in 1913 that I felt it would be of more service if given to our newly opened Botanic Garden and Laboratory of the Brooklyn Institute of Arts and Sciences and it is now there, its twenty thousand specimens adding to the resources of the Garden in its educational work. I also gave at the same time all my outfit of microscopes and technical apparatus, thus closing the chapter of active botanical work, at least along that line. My large collection of botanical books I still keep as I have several pieces of work planned which necessitates their use before they are turned over to the Garden Library.

In order to present a little more vivid picture of my father as his character appeared to a friend, a former member of Plymouth Church, is the following extract from a letter written to me by Miss M. E. Thalheimer: All persons who came within the influence of Plymouth Church in its early years, found it an experience of expansion. Fetters fell from the soul, and then, if never before, life became worth living. It was like

emerging from a tangled forest upon a broad illuminated plain; the way to a useful, beneficent life was henceforth free and clear. In some of his prayer-meeting talks Mr. Beecher told the story of his own emancipation one Sunday morning near the end of his studies in Lane Seminary, with a warmth of eloquence which none who heard can ever forget. Without knowing much of Dr. Morrill's previous history, one cannot err in perceiving that a great inspiration must have come to him with the new associations in Brooklyn. Born in the same year with Mr. Beecher, and his classmate in Amherst College, the acquaintance thus assured was in harmony with the friendly relations that followed. Dr. and Mrs. Cynthia Morrill contributed their full share toward promoting all that was genial in the atmosphere of the Church. His profession of healing was an important element in his beneficence, and though personal sorrow and failing health must have deeply clouded the home, there was always the opportunity of service to others who were oppressed by pain or grief.

The following was written by my Aunt Harriet Williams, my mother's only sister, who on the 25th of July, this year, will celebrate the eighty-ninth anniversary of her birth, having been born in 1825.

IN MEMORY OF
DR. HENRY EDWIN MORRILL, A BELOVED BROTHER

I am asked by my niece who is preparing a Record of the Morrill family, to write a little sketch of her father's life, who died when she was only a girl.

My acquaintance with Dr. Morrill extended over a period of many years. I was in my girlhood when he called at our house with a letter of introduction from Dr. Lyman Beecher to my father, Rev. James D. Langdon. He had but recently completed his medical studies and opened an office in Madisonville, Ohio, a town near our home. Dr. John Jewett, our family physician, because of advanced age and feeble health had retired from active duties of his profession, and the "young doctor" had come to take his place and practice.

When I contemplate Dr. Morrill's character as I knew him, so beautiful, so rich, so full in its entirety, I am at a loss for fitting words to give the expression I desire and the subject demands, and also what best to choose from the storehouse of memory. It is bewildering—like one entering a flower garden in full bloom to gather a nosegay.

Dr. Morrill was fortunate in birthright, in being born in historic Boston, at a time when that city was the center of culture and education; and in his home, in having a good mother of unusual ability. The father died in his boyhood.

After an education obtained in the schools of Boston, at Phillips Academy in Andover, and at Amherst College, he was for a few years engaged in teaching. About this time, with his widowed mother and young sister, he came West, and finally settled in Cincinnati, where he began the study of medicine. Later he took his degree at the Medical College of the University of Pennsylvania, spending six months as an interne in one of the hospitals. Dr. Morrill never undertook anything without making of it a thorough study, hence his thorough knowledge of the varied departments of that science. These qualifications, and his kind and tender nature endeared him to his patients, and made him indeed the "beloved physician."

I remember one time when there was sickness in the family, and a dish of gruel was ordered, the doctor came into the kitchen and helped make the gruel saying, "I have made barrels of gruel."

He possessed another quality that seems to me essential in a physician, the religious element. He was a deep and earnest Christian; religion with him was a reality, a part of his every day life. He went about "doing good." It is impossible to tell of all the kindnesses he did, "the cups of cold water" to the thirsty ones—the words of encouragement to those walking in darkness and doubt—words of hope and comfort to the sick and the dying.

An incident of a personal nature comes to mind. One Sunday afternoon, hot and sultry, a tornado swept through our neighborhood, followed by a terrific storm of thunder and

lightning; never before or since have I witnessed a storm of such severity. Dr. Morrill came to our house just before the storm and was with my sister in the parlor. It was a few months before their marriage. I was in a weak state of health and the terror of the storm nearly overcame me. My mother called Dr. Morrill; when he came into my room, realizing my own helplessness, I said, "I wish I was a Christian." The next time he came to the house he handed me a package; it contained a little book, "On Repentance," and a letter directing me to certain chapters in the Bible, and also some advice for reading the book. This is but one instance of his interest in others.

Dr. Morrill as a dear brother and friend, is associated with some of the sweetest and happiest memories of my life. To me he seemed almost perfect. I admired him for his intellectual attainments, his profound learning, cultivated manners, and conversational powers, so correct, a New Englander in accent and pronunciation. But I loved him for the goodness of his character; his kindness and sympathy, that made his life a blessing, not only to his own home, family, and friends, but to all who came under his influence. Of him as physician and friend in sickness and in health, these words apply

> "And he who loves the best his fellow men
> Is loving God the holiest way he can."

This sketch will be incomplete without a reference to Dr. Morrill's home life. He was well fitted for a public life, popular as a speaker and lecturer, having at different times given courses of lectures, chiefly on medical subjects. I have heard him speak also from the pulpit, by special invitation. He preached these sermons as if he had been preaching all his life. But the pleasures of home, however, were more to him than these. The evenings devoted to reading aloud, and to conversation—wisdom and humor combined, for Dr. Morrill had a goodly share of Yankee humor. The good old-fashioned home life, with the atmosphere of religion, refinement and love, family prayers morning and evening. "A good life has a voice, it speaks, when the tongue is silent, and is either a constant at-

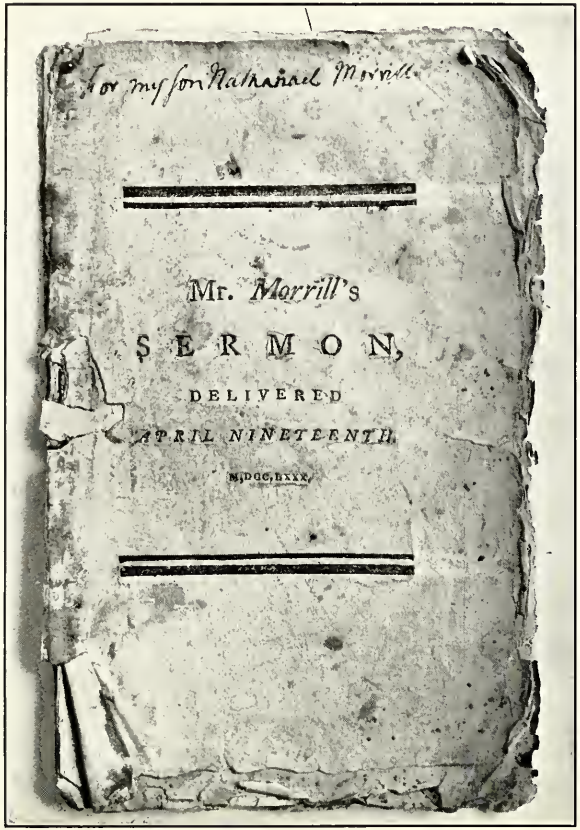
traction, or a perpetual reproof." Words and deeds are living things that move on and widen like the waves that spread over the face of the great deep.

"Were a star quenched on high
For ages would its light
Still traveling downward from the sky
Shine on mortal sight.

So when a great man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men."

Harriet Langdon Williams

Columbus, Ohio,
April 30, 1914.


For my son Nathaniel Morrill.

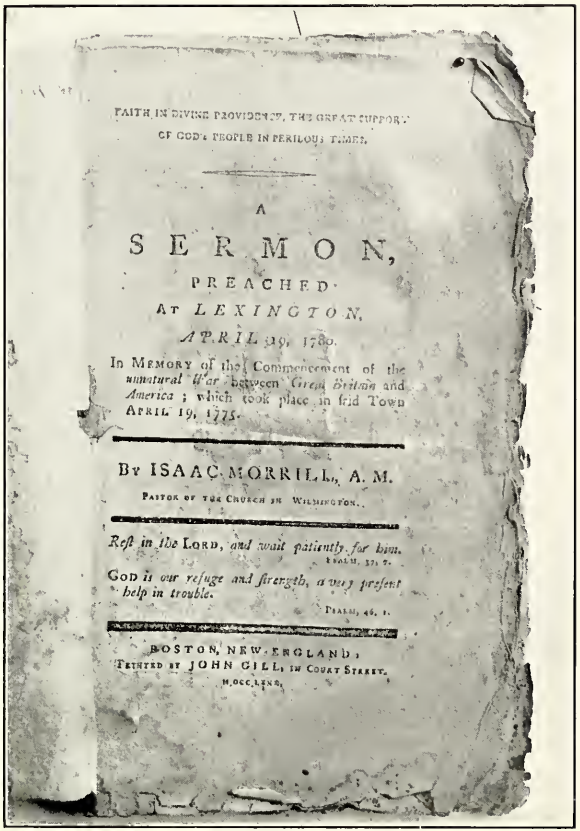
Mr. *Morrill's*

SERMON,

DELIVERED

APRIL NINETEENTH.

M,DCC,LXXX.


FAITH IN DIVINE PROVIDENCE, THE GREAT SUPPORT OF GOD's PEOPLE IN PERILOUS TIMES.

A

SERMON,

PREACHED

AT *LEXINGTON*,

APRIL 19, 1780.

IN MEMORY of the Commencement of the *unnatural War between Great Britain and America*; which took place in this Town APRIL 19, 1775.

BY ISAAC MORRILL, A. M.

PASTOR OF THE CHURCH IN WILMINGTON.

Rest in the LORD, *and wait patiently for him.*

PSALM. 37. 7.

GOD *is our refuge and strength, a very present help in trouble.*

PSALM. 46. 1.

BOSTON, NEW-ENGLAND:

PRINTED BY JOHN GILL, IN COURT STREET.

M,DCC,LXXX.

TITLE PAGES OF SERMON BY REV. ISAAC MORRILL ON FIFTH ANNIVERSARY OF LEXINGTON BATTLE, APRIL 19, 1780

SERMON PREACHED AT LEXINGTON, APRIL 19, 1780

By Rev. Isaac Morrill

Psalm, 27 : 13, 14.

I had fainted, unless I had believed to see the goodness of the Lord in the Land of the living; wait on the Lord: Be of good Courage, and he shall strengthen thine Heart; Wait, I say on the Lord.

A day much to be remembered is that which we are this afternoon met together here in God's house, religiously to commemorate; yea a day never to be forgotten. It will be handed down to our posterity, of the latest generations, what occurred at Lexington, upon the Nineteenth of April, 1775.

Five passing years, have not in the least erased from our minds the memory of that bloody and murderous scene, here began and since carried on by George's troops in our land.

It is still fresh in our minds, what feelings we had when the thunder of war first burst forth upon us, and our friends here fell a sacrifice to enraged malice. We are men, and can recollect what a ferment our blood and spirits were in, when we who were at a distance before the rising of that morning sun, received the tidings of your sad fate, and garments rolled in blood. It flew as it were upon the wings of the wind. The first report was, that one-third part of the town had fallen before the enemy. Blessed be God it did not prove true.

We heard the calling to arms with surprize, yet with resolution by God's help, to stand forth in the defence of the land, and repel force with force.

The great superintendent of the world, caused the arrows of his quiver to enter into our reins—we were filled with bitterness—our soul was removed far off from peace—we forgat prosperity. At this day we remember our affliction and misery, the wormwood and the gall.

Our soul hath them still in remembrance, and is humbled in us.

We had fainted, unless we had believed to see the goodness of the Lord in the land of the living.

What supported us, was the goodness and justice of our cause. That the Lord would not cast off forever, but though he cause grief, yet will have compassion, according to the multitude of his tender mercies. For he doth not afflict willingly, or grieve the children of men. And though clouds and darkness are round about him; yet justice and judgment are the habitation of his throne; for the judge of all the earth can do nothing but right.

In the midst of our thoughts within us, we were able to say, let God be judge.

To heaven we appealed as the protector of his people, and avenger of the injured,—we were ready to adopt the language of Joab—be of good courage, and let us behave ourselves valiantly, for our people, and for the cities of our God, and let the Lord do that which is good in his sight.

The enemy, as if it was a thing pleasing to them to dislodge souls, and had received the disposition of their minds from him who was a murderer from the beginning, and is called the great enemy of God, upon the shedding the first blood, were ready to give their shout. But the triumphing of the wicked was short.

Their march was soon obstructed and their retreat became necessary.—In a very few hours their huzza's, their laughter was turned into mourning, by the fall of many of their party, and the groans and cries of the wounded. A just punishment of the murder they had committed in the morning.

The day indeed was distressing to us, and will be related as such to the children yet unborn. But God was with us to uphold us.—"If it had not been the Lord who was on our side, then may Israel say; if it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us quick, when their wrath was kindled against us."

Our hope was in the Living God, who made heaven and earth. Who graciously appeared for us that day, as he has ever since done through the course of this distressing war. God was our refuge, a present help in trouble. He has been with us to conduct us in dark and distressing times. Blessed be the Lord God of Israel, who hath not given us a prey to the enemy.

My brother who came before me, and was your remembrancer the last year, then mentioned a variety of instances, wherein the Lord hath helped us, how his power and goodness have been very conspicuous. I may now this day repeat it and say, "hitherto hath the Lord helped us," and can only add at this time, that it was our belief in the divine government, which supported and kept us from sinking in the sea of trouble, God in his righteous and wise providence has called us to pass through.—We may well join with David in the language of our text and say, I had fainted, unless I had believed, to see the goodness of the Lord in the land of the living—and receive his excellent advice and counsel—wait on the Lord, be of good courage and he shall strengthen thine heart, wait I say on the Lord.

From the words of our text we may observe,

That faith and trust in the government of divine providence, is the great support of God's people in the most perilous and distressing times.

First. It may be particularly considered, that the people of God, when pressed with sore troubles and difficulties, stand in need of support, and a place of refuge to flee unto. And

Secondly. I shall show how faith in the providence of God supports the soul, in pressing troubles and difficulties.

I. The people of God, when pressed with sore troubles, stand in need of support, and a place of refuge to flee unto. Agreeable to the Psalmist; in God says he, is my salvation, and my glory; the rock of my strength, and my refuge is in God—trust in him at all times ye people—God is a refuge for us. Psalm 62 : 7, 8.

The providences of God are promiscuously dispensed to the children of men here in this state. The righteousness of the righteous, is not always upon him, or the wickedness of the wicked upon him in this world. But the righteous is often exercised with adversity and trouble, and the wicked flourish in earthly prosperity. By this means men are properly in a state of trial and probation, and their final state to be determined according to their conduct and behaviour here. The goodness of God does not always lead men to repentance and engage them to fidelity in his service; nor is the righteous at all

times overwhelmed with adversity. Both prosperity and adversity ought to be so improved by us, as to excite us to acknowledge God as the dispenser of them.

It is the wicked man's crime to be unmindful of the divine goodness, and attribute his successes to his own wisdom and industry. And it argues great distrust in the wisdom and goodness of providence, for the righteous man to be overwhelmed in the day of trouble and adversity, because he may be sure God can bring him out of trouble, and has declared all things shall work together for good, to such as love God, and make conscience of walking in obedience to his commands. Because the righteous stand in great need of support in the day when troubles press hard upon him, therefore God has said, call upon me in the day of trouble; I will deliver thee, and thou shall glorify me.

It seems absolutely necessary to man's present state in this world, that there should be something for him to lean upon, and have recourse unto as his support and refuge. "Every man at his best estate, is but a feeble, infirm creature; what from the weakness of his own mind, the disorder of his own passion from within;" together with all that train of evils he shall unavoidably meet withal from without, "the great obsecurity which there is in the nature of things, that uncertainty which attends the issues and events of them; the mutability of all human affairs" and the impossibility of providing against all events that may possibly come to pass; from these considerations it appears, that to believe in the goodness of God and hope in his mercy, are altogether necessary to the state of men in this world, and they must always be in an unsafe, unquiet condition, unless they have somewhat to support and relieve them in their straits and difficulties. "Our conditions in this world are often in scripture represented by a state of warfare, wherein the virtues of faith and hope, are said to be our breastplate, our shield, and our helmet, the chief defensive arms, whereby we are to be guarded against all assaults. And sometimes by a state travelling by sea, wherein hope is our anchor, that which must fix and keep us steady in the midst of all storms." Which hope we have, says the apostle "as an anchor of the soul, both sure and stedfast." As the anchor is to secure the ship from

dashing against the rocks when the tempest arises, so a firm belief in the goodness of God keeps the soul of the saint from being overwhelmed when troubles and afflictions surround him. How distressing would be the condition of many a one, did they not believe there was a God, that governed the world and ordered all events? How would they sink down into the depths of despair, were they not sure God was able to bring them out of the furnace of affliction, and had declared he was ever ready to hear the cries of the distressed.

Such is the state of things in this world, that adversity will unavoidably be the portion of many of the children of men. And at times such distresses as seem almost unsurmountable, but this keeps up the spirits of the righteous, that God governs the world, and can bring good out of evil, and order out of confusion—can so overrule men's minds and order events, as finally to promote his own glory, and the good of his people.—Which brings me to the second general head of my discourse at this time. namely,

II. To show how faith in the providence of God, supports the soul in distressing troubles and difficulties. I had fainted, says David in our text unless I had believed to see the goodness of the Lord in the land of the living.

All the divine attributes unite to render God amiable in the sight of the christian, and excite faith and confidence in him. He that really believes God to be what is declared of him in the sacred oracles, the wise, holy, and good governor of the world, will derive support from him in pressing troubles. Because he knows such a Being will provide for, and take care of his people, so that nothing shall befall them but what shall eventually terminate for their good, provided they live in the discharge of their own duty. Particularly I may say,

1. The christian firmly confides in the wisdom of divine government, and is hence supported, under the troubles and perplexities attending this frail state.

This is expressly asserted in the holy scriptures, the Lord is a God of knowledge and by him actions are weighed; and says the Psalmist, his understanding is infinite. He is perfectly acquainted with our condition and circumstances in the world. Whatever difficulties we may be in, he knows how to extricate

us out of them. If we are seeking to obtain that which will be hurtful to us, he knows how to disappoint us. Are we in want of real necessaries, he can easily devise means to relieve us, and often times makes provision for his people in ways unknown to us, and often beyond all human expectation. We have seen it verified in the course of the present war. We have fought our enemies with their own weapons which God has put into our hands. Are we in fear and tremble at impending evils, seeing no way to escape? His infinite wisdom and understanding can instantly find out, and open a way for us to be set at liberty, and avoid the thing we so much feared. In a word, he can also disappoint us in our enterprises, when he sees the accomplishment of them will not be best for us. So that as the wise man has said, "the race shall not be to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; "for as he says, Prov. 21, 30, There is no wisdom nor understanding nor counsel against the Lord; the horse is prepared against the day of battle, but safety is of the Lord. There are many devices he tells us in a man's heart, nevertheless the counsel of the Lord that shall stand." This is a sufficient reason why the christian should place his hope and confidence in God. This yields him mighty support in the day of trouble, that God infinitely wise governs the world, knows what is best for us, and can project ways for the effecting it.

2. The christian is assured God is boundless in his goodness, love and grace to men, therefore ever ready to help and relieve them.

This begets a strong confidence in him, and calms the mind in the day of adversity. The Psalmist has declared that "God is good to all, and his tender mercies are over all." He is ever friendly and beneficent to his creatures.

Earthly friends may leave and forsake us, but God will never forsake such as place their confidence in him upon the principles of religion. Solomon has told us a friend loveth at all times. A true friend loveth in all states and conditions, and—a brother is born for adversity. And there is a friend that sticketh closer than a brother. God is such a one. And for the same reason others forsake us, will God stand by to aid

and assist us. Others forsake us, because we are in trouble and adversity, and some pains and care are necessary in order to yield us relief. God sees our need and is ready to help, because we are in trouble. He has told us to repair to him in this case.—This is the argument he allows us to make use of to prevail with him to arise for our help and assistance; Psal. 22 ; 11, "Be not far from me for trouble is near; for, there is none to help.—Bow down thine ear O Lord, hear me for I am poor and needy—pull me out of the net that they have laid privily for me; for thou art my strength, and into thine hand I commit my spirit." "That which among men, says one* is usually the chief occasion to take off their affection and kindness, namely misery and affliction, is a principal argument to entitle us to the favour of God, and therefore is frequently made use of by good men in holy scripture to that purpose." That God is the helper of the fatherless, will regard the cries of the afflicted, and is nigh unto all them that call upon him, is a powerful argument why we should ever place our trust and confidence in him. This keeps the soul from despondency in the day of affliction, supplies it with needed strength, and keeps the mind steady in the way God directs. The consideration of the divine attributes elevates our soul, and encourages us to persevere. But how sad is the state of that soul, who can have no hope in God, when troubles surround him,

What perplexities does he feel? what anguish takes hold of him? This was the support of the Psalmist in a distressing day, that though God should hide his face from him, yet he would believe he should 'ere long see of his goodness in the land of the living. This was Paul's language, 2 Cor. 1 ; 3, 4. "Blessed be God, even the father of our Lord Jesus Christ, the father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort where-with we ourselves are comforted of God."

3. That God is matchless in his power and able to do every thing he sees will be best for his creatures, is a mighty support to the believing soul in the day of adversity. I know says the

* Bishop Wilkings.

Psalmist, "that the Lord is great, and that our Lord is above all Gods. Whatsoever the Lord pleased, that did he in Heaven, and in Earth, in the seas, and all deep places." Because it is God that giveth power to the faint; and to them that have no might he increaseth strength, therefore should we hope in his mercy, and place our confidence in his almighty arm.

This was the prophet's language, "trust ye in the Lord forever: For in the Lord Jehovah is everlasting strength." He is the rock of ages, able to save at all times, and out of all troubles. Accordingly is called "the hope of Israel, and the Saviour thereof in the time of trouble." He is the confidence of all the ends of the earth, and of them that are afar off upon the sea. This is a necessary qualification in that Being in whom we place our confidence, that he is one who is able to help us, and this ability is truly in God, and in him alone. In vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God, says the Prophet, is the salvation of Israel, Jer. 3 : 23. Thus the Psalmist professes his faith in the power and providence of God; truly my soul waiteth upon God; from him cometh my salvation. He is able to help and deliver me. It is as if he said, I am fully convinced I have no reason to hope for deliverance but from God, no arm of flesh is sufficient, it must come from the Lord. He only is my rock and my salvation—He is my defence. Ready to espouse my cause. None else are able if they were willing. For surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance they are altogether lighter than vanity. Hence he cautions men against placing their confidence in such as will disappoint them. Put not your trust in princes, nor in the son of man, in whom is no help, his breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven and earth, the sea and all that therein is. The prophet Isaiah also is as particular and full in his counsel and advice, Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted off. Don't depend upon any creature, but place your confidence in God—He is the only Being, that can help and save us; for

he is the orderer of all events. Therefore it is said, Job 34 ; 29. When he giveth quietness, who then can make trouble? And when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only.

4. What adds greatly to the support of the suffering and afflicted saint is this, that God is unchangeable, ever remains the same, in wisdom, power and goodness, therefore may always be confided in.

As goodness is essential to the divine nature so this is a strong ground of hope. Was God all justice, then nothing could be expected from him, by any fallen creature, but severity of wrath. But he has proclaimed his name, the Lord, the Lord God, gracious and merciful, &c. And there is forgiveness with him, that he may be feared. It is an argument, why he should be had in the greatest reverence, because he is so good, gracious and compassionate, and never changes. This is the divine reasoning, Malachi 3 : 6. I am the Lord, I change not, therefore the sons of Jacob are not consumed; if he had said, were it not for my unchangeable nature, the children of men would be in miserable circumstances. Since my long-suffering changeth not, they are not consumed in their sins; but have a space for repentance, and an opportunity to escape deserved punishment.

Earthly friends may make great protestations of kindness and friendship, and our expectations may be raised; but how suddenly may their minds be changed, their confidence altered, and we suddenly disappointed? Or they may be suddenly taken out of the world by death, then all their kind offices towards us must cease, and we left in a sorrowful and afflicted condition.

But God is from everlasting to everlasting, the same yesterday to-day and forever. With him there is no variableness, neither shadow of turning; therefore does the prophet say, blessed is the man that trusteth in the Lord, and whose hope the Lord is. "For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh: But her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit." Seeing God is immutable, the children of men may safely confide in him, and at all times make him their refuge.

Says the prophet, therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: For the Lord is a God of judgment; blessed are all they that wait for him. And says David in our text, wait on the Lord; be of good courage, and he shall strengthen thine heart; wait I say on the Lord. The Psalmist encourages his hope in God, from the consideration, that others had experienced the divine salvation. Psalm 22, 45. Our fathers says he, trusted in thee. O thou that inhabitest the praises of Israel; they trusted, and thou didst deliver them, they cried unto thee, and were delivered—they trusted in thee, and were not confounded—Thou hast made me to hope—Be not far from me, for trouble is nigh—Ye that fear the Lord, praise him; all ye seed of Jacob glorify him; and fear him all ye seed of Israel. "For he hath not despised, nor abhorred the affliction of the afflicted; neither has he hid his face from him, but when he cried unto him he heard."

Thus I have laid before you, in a very imperfect manner, the scripture grounds and encouragement, for faith and trust in the government of divine providence, and been able to do little besides stirring up your minds by way of remembrance.

What remains now is by way of application.

We may hence see, it is not only the duty, but the greatest happiness of men, to place their hope and confidence in God, under pressing difficulties.

Agreeable to the prophet; who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Isai. 50, 10. With great propriety it may be said, God's relation to us, and ours to him, make it our duty to trust in him.

As God is our Creator, we are to acknowledge his as such—as he at first gave us our being, so he alone can maintain it, therefore we are to confide in him.

As God is the fountain of all good, so to him we are to make our addresses for all we need.

For a man to neglect God, is really to dispise his own happiness; at least not consider where it is to be placed.

He that does not acknowledge God, as the great governor

of the world, the orderer of all events, the bestower of all good, may be said to live without God. He is exposed to that censure, Jer. 17, 5. Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

God is a Being every way fit to be trusted in; infinite in his wisdom, almighty in his power, boundless in his goodness, and unchangeable in his nature. Ever ready to hear the supplications of his distressed people, and grant them relief.

Thus it is evident from the whole run of scripture testimony, as also the experience of all the saints, that it is not only the duty, but the greatest felicity of man, to have his hope placed in God, when perilous times arise. They that trust in the Lord, says the Psalmist, shall be as mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people, to defend and succour them, and bestow all needed blessings, as his wisdom sees meet. God's covenant and promise shall never fail any of the children of men. All things here below may be changed, and fail, but God will still abide the same to his people; and they may truly say, in the Lord Jehovah is everlasting strength; therefore will we trust in him. Tho' wars and tumults arise, yet we will not be dismayed with fear and anxiety, at what may come to pass. On the divine word we will rest, which says, God, is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried away into the midst of the sea. Though every thing may seen to be in a great confusion, yet there is a river, the streams whereof shall make glad the city of God. There is a God, that is over and above all, who guides the affairs of this lower world. God is in the midst of his church, she shall not be moved; God shall help her, and that right early. In his own good time, he will arise and make bare his arm, shew his marvellous power, and his enemies shall be scattered. The heathen may rage and the kingdoms be moved, but when he uttereth his voice the earth shall be melted.

We are assured what great things God has done for such as have trusted in him. He has never failed to free them out of their troubles, let them be of what sort soever, or their case

ever so difficult. Let the circumstances of a people be ever so distressing, or calamity nigh. God is able to devise means for their help, and open a way for their deliverence. To the upright there shall arise light in darkness. We see with great propriety David might say to his soul in a day of pressing troubles, and encourage himself in God, as in the text; wait on the Lord, O my soul be of good courage, and he shall strengthen thine heart; wait I say on the Lord. How much does it become us at the present day, my hearers, when our difficulties are so many and great, to exercise faith and trust in the government of divine providence.

God can scatter these dark clouds, cause his holy spirit powerfully to opperate upon men's minds, and presently alter the appearances of things.—I doubt not my brethren, many of you can give full testimony to the truth of what has been said, that you had fainted in these distressing times that have passed over us, if you had not believed, to see of the goodness of the Lord, in the land of the living.

Were not your hearts almost ready to fail you upon the nineteenth of April, when the flame of war first burst forth? Was not God with you as your upholder, and comforter? Did not the sacred oracles, afford you some support? Did you not repair to God as the city of your refuge, and desire he would display his power on your behalf? Did you not then feel a lively sense of the need of divine help? Was not God's government acknowledged, and did not the precepts of his word silence your complaints? Were some of your houses then in flames, (as has been the sad case of whole towns since). Was not this the language of holy writ? The Lord reigneth; he is cloathed with majesty, clouds and darkness are round about him; righteousness and judgment are the habitation of his throne.

Were our friends fallen by the weapons of our enemy and wallowing in their gore? Did not this cry in our ears? Be still and know that I am God. Is our substance laid waste, Jesus has taught us to say, Father, not my will, but thine be done.

Our friends, that fell here by the hands of murderers, are now sleeping in the dust, and hear not the voice of the oppressor; but are not their souls now crying with a loud voice,

saying—How long O Lord, holy and true, dost not thou judge and avenge our blood on them that dwell on the earth? Their blood like that of Abel, cryeth unto the Lord from the ground. God is just, but the perpetrators of that murder may be charged with inhumanity, spite and malice.

For a prince to wage war with his subjects without provocation, as was the case of the British King, when hostilities here first commenced, he must be accountable at God's tribunal for the blood murderously shed.* A thought if a man would allow himself to think and his conscience was not seered as with a hot iron; a thought I say, which would spread—a tormenting fire through the soul, almost as quick as a hot thunder bolt from the clouds, would singe his garments. Let the mark of British tyranny made in this house of God, remain till time itself shall consume the fabrick, and it moulders into dust.

What pity and compassion should fill our breasts, when we behold or hear of the miseries, multitudes of our fellow-mortals, of all ages, and I may say sexes, are called to meet with in these distressing times, when so many are bereaved of their dear relatives, the hope of their old age, the companion of their bosom, and some with all the marks of cruelty enmity itself can invent; and such as escaped death, stript of every necessary of life. Well may we cry out and say, how long O Lord, how long "How long shall I see the standard, and hear the sound of the trumpet? O thou sword of the Lord, how long will it

* Says the great Mr. Locke, "Whenever the legislators endeavor to take away, and destroy the property of the people, or reduce them to slavery under arbitrary power, they put themselves into a state of war with the people, who are thereupon absolved from any farther obedience, and are left to the common refuge, which God has provided for all men, against force and violence. Whensoever therefore the legislative shall transgress this fundamental rule of society; and either by ambition, fear, folly or corruption, endeavor to grasp themselves, or put into the hands of any other, an absolute power over the lives, liberties, and estates of the people; by this breach of trust they forfeit the power the people had put into their hands for quite contrary ends, and it devolves to the people, who have a right to resume their original liberty, and, by the establishment of a new legislative, (such as they shall think fit) provide for their own safety and security, which is the end for which they are in society. What I have said here concerning the legislative in general, holds true concerning the supreme executor, who having a double trust put in him, both to have a part in the legislative, and the supreme execution of the law, acts against both, when he goes about to set up his own arbitrary will as the law of the society.—Treatise on government, p. 392.

be ere thou be quiet? Put up thyself into the scabbard, rest and be still." Let our prayers be ever ascending to heaven with life and fervour, that God would look down upon us with an eye of pity and compassion, relieve the afflicted, and send salvation to the land.

I shall now particularly address those, who honour the commemoration of the nineteeth of April, 1775, by appearing under arms.

Gentlemen, how sad had been the state of this land, had we been so pusilanimous, as to have suffered the British troops to march from place to place, without molestation. We rejoice you had spirit on so sudden an occasion, to resist tyranny at the peril of your lives. And you see how ready your brethren were to concur with, aid and assist you upon the earliest intelligence. The stroke first given was heavy indeed in this place, we all lament it we thank God, no more of you were suffered to fall. The spirit you discovered upon that day, was noble. zeal for your country's good inspired your breast. What more excellent than a love for our country. Would to God it were more extensive and better directed. By your appearing under arms this day, we trust you give us a token, you will ever be ready to stand forth in the defence of the land, whenever occasion calls for it. The soldiery are necessary for the defence of the land against the insults of oppressing tyrants (as we are sufficiently taught at this day) and are to be respected in their place. They ought ever to be actuated by the principles of religion, reason and conscience. Skill in military exercises is necessary to make good soldiers. A soldier in the field of action, is ever exposed to danger. The day we now commemorate has taught you the expediency, that such men should ever be prepared for the greatest of events.

The sheding of your brethren's blood here in a murderous manner, will never be forgotten, nor is easily to be forgiven.

But remember, sirs, the great christian warfare, whose banner you must fight under as the captain of your salvation; Jesus the great saviour of the world. Ever hold in mind the opposition you must make to the enemies of your souls, and take heed your spiritual adversaries do not prove victorious. For, says the apostle, we wrestle not against flesh and blood,

but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day. Take the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked. Take the sword of the spirit the word of God. Behave in all dutiful obedience to Jesus your commander. And, as the apostle has exhorted, be good soldiers of Jesus Christ, and you will be sure of your reward.

One word more to the assembly in general shall close the whole.

We are all, brethren, wishing for better times, that the clouds which now hang over us may be scattered, the calamities of war cease and peace be restored. But what reason have we to look for these things, till there be a better temper of mind in the people in general. Till a people are properly humbled under divine judgments, it may be no mercy to have them removed. It may only serve to harden men in sin, and give them greater opportunities to bite and devour one another. With a very ill grace, many that pretend friendship to their country, complain of the cruelties of the Britons, having less humanity themselves. A sorrowful thing whenever there is occasion to say it.

We never need distrust the divine power and ability to help and save us. But we must be qualified subjects for mercy, by becoming a repenting and reforming people. If we turn to the Lord, in the way of our duty, he will turn to us in ways of mercy, and cause his face to shine upon us. But so long as we love our sins, we must expect trouble. Our covetousness, injustice, oppression and hard heartedness, must be put away, as we desire to see propsperous days. We must value the gospel if we would have it continued to us.

Our dependence can never be too firmly placed in the divine Being, if we properly behave ourselves and do our duty.

Let it be our care to be acquainted with God, as he has revealed himself in the sacred scriptures. Acquaint now thyself with him, says Eliphaz to Job, and be at peace; thereby shall good come unto thee. We must know him in his works, as the creator of all things in heaven and earth, visible and invisible;

As the great superintendent of the world, whose universal providence upholds and governs all things; provides for and supplies the returning wants of his creatures. As the governor among the nations, who orders the events of peace and war, prosperity and adversity.

Particularly let us labour to know God in Jesus Christ; then we shall see the propriety of trust in him, for all the favours and blessings we want for this world, and that which is to come.

Let every one exert himself to the utmost of his ability, for the setting up of civil government, upon the best plan that can be agreed upon, though it may not be according to every man's mind. The blessings of civil government are many and great, ought to be prized and sought after by all.

A people without law, (or with laws poorly executed which is much the same) will presently become destitute of justice, and righteousness.* The setting up of civil government among us is necessary, for the bringing on a better state of things; yea absolutely necessary, and none can oppose it but such as are ignorant of their own interest.

We wish for the out-pouring of the holy spirit from on high, a reformation of manners, a revival of religion, and a truly christian temper among men, then we may hope for prosperity.

God grant, that the time may be hastened, when peace, truth and righteousness shall universally prevail; and the Redeemer's kingdom come with power, and fill the whole earth.

---

* "Where the laws cannot be executed, it is all one as if there were no laws; and government without laws is I suppose a mystery in politics, unconceivable to human capacity, and inconsistent with human society."—Locke on government, p. 390.

BIBLIOGRAPHY

History of Plymouth Plantation, by William Bradford, 1620-1647. 2 Vols.

Winthrop's Journal, "History of New England," 1630-1649, edited by James Kendall Hosmer. 2 Vols. Ed. 1908.

History of Cambridge, 1630-1877, with Genealogical Register, by Lucius R. Paige.

Historical Collections, History of every Town in Massachusetts, John Warner Barker, 1839.

History of Dorchester, edited by a Committee of the Antiquarian Society.

History of Concord, Acton and Bedford, by Lemuel Shattuck, 1835.

History of the Grammar School (Roxbury), by C. K. Dillaway, 1860.

History of Haverhill, Mass., from its First Settlement in 1640 to the year 1860, by George Wingate Chase, 1861. Pub. by author.

History of Billerica, Mass., with Genealogical Register, by Rev. Henry A. Hazen, Boston, 1883.

History of Woburn, by Samuel Sewell.

History of Middlesex County. Compiled under the Supervision of D. Hamilton Hurd. 3 Vols.

History of Medford, 1632-1855, with Registers, by Charles Brooke.

A Topographical and Historical Description of Boston, by Nathaniel B. Shurtleff, 1890.

A Documentary History of Chelsea, including the Boston Precincts of Winnisimmet, Rumney Marsh, and Pullen Point, 1624-1824. Collected and arranged with notes, (maps and illustrations), by Mellen Chamberlain, Boston, 1908.

History of Lynn, by Newell. 2 Vols.

History of Newburyport, Mrs. E. Vale Smith Blake.

Life and Letters of John Winthrop, by Robert C. Winthrop. 2 Vols.

Genealogical Dictionary, Savage. 3 Vols. Rare and out of print.

A Report of the Record Commissioners, containing Roxbury Land and Church Records, Document 114—1880, Boston, 1884.

The Town of Roxbury, its Memorable Persons and Places, by Francis S. Drake. Pub. as Thirty-fourth Report, Boston Records, Doc. 93—1905.

Annual Report of the Cemetery Department, Boston, Doc. 8—1904.

Wilmington Records of Births, Marriages, and Deaths, from 1730-1898, arranged by James E. Kelley. Pub. 1898.

Genealogy of the Stimpson Family of Charlestown, Mass., and Allied Lines, by Charles Colyer Whittier. Pub. by author, 1907.

Centennial Celebration of the Town of Longmeadow, Mass., Oct. 17, 1883. Historical Notes and Genealogies. Pub. 1884.

Historical Address, Centennial Celebration of the Town of Wilbraham, Mass., June 15, 1863, by Rufus P. Stebbins, D.D. With Genealogies.

The Pilgrims in their Three Homes, by William Elliot Griffis.

Wheeler Genealogy, by Giles Wheeler of Concord, N. H. Pub. 1908.

Historical Address delivered in the Meeting-House of the Church of Christ in Wilmington, Mass., Sept. 25, 1880, upon the One Hundred and Fiftieth Anniversary of the Incorporation of the Town, 1730-1880, by Rev. Daniel P. Noyes, Pastor.

Notes on the English Ancestry of the Whittier and Rolfe Families of New England, by Charles C. Whittier, 1912.

American Ancestry of Benjamin Morrill and his wife, Miriam Pecker Morrill. Compiled by Horace Edwin Morrill, Dayton, Ohio, 1903.

The Old Families of Salisbury and Amesbury, Mass., with Related Families of Newbury, Haverhill, Ipswich, and Hamp-

ton, by David W. Hoyt. Pub. by the author, 1897 and 1902. 2 Vols.

Morrills of the 17th Century and First Generation in 18th Century, compiled by Edward Danforth Morrill, Camden, Alabama, 1886. Privately printed. Chart-folio.

Munsell's Genealogical Index, 1900.

The Dudley Genealogies and Family Records, by Dean Dudley. Pub. by author, 1848. 8vo., 144 pages. Contains Morrill Genealogies. Ed. of 1894 much enlarged.

Consult also "Vital Records" for the towns of Massachusetts. Volumes issued each year.

Elements of Heraldry, by William A. Whitmore.

New England Genealogical Register.

Young Folks History of Holland, by William E. Griffis.

Three Episodes in Massachusetts History, by Charles Francis Adams.

The Beginnings of New England, by John Fisk.

Correspondence between New England Company in London & Commissioners of United Colonies in America, with Journals (1713-1714), by Rev. Experience Mayhew.

Sketch of John Winthrop, Jr., by Thomas F. Waters.

Rodger Williams, by Oscar S. Straus.

New England Canaan, by Thos. Morton, Gent.

John Hancock, by Lorenzo Sears.

Harrison Gray Otis, by Samuel Eliot Morison.

Records of the Governor & Company of the Massachusetts Bay in New England. 5 Vols., 1628-1686. Edited by Nathaniel B. Shurtleff.

Collections of the Massachusetts Historical Society, 1st Series Reprinted by Charles C. Little & James Brown, Boston, 1846.

Collections of the Massachusetts Historical Society, 4th Series, Boston, Mass.

INDEX

Abbott, Freeman, 83
Freeman H., 84
Lillian, 84
Adams, Amos, 16
Cyrus, 85
Jasper Morrill, 85
Jeremy, 32
John, 99
Mabel, 84
Milton Fay, 85
Adford, Mary, 74
Allen, Col. Ethan, 57
Harrison, 82
Margaret, 49
Matthew, 32
Ruth, Chart, 49
Stillson, 49
Rev. Wilkes, 72
Alling (Allen), Rev. John, 35, 45
Allis, Robert, 28
Angel, Frank M., 84
Atwood, Irving Morrill, 91
William Elmer, 91
William Irving, 91
Mrs. William Irving, 15, 74, 90, 91
Auchmuty, Judge, 17
Ayer, James, 50
Mary, Chart, 50, 69

Bailey, Ella, 73
Baker, Mary, 96
Baldwin, Rev. Thomas, 89
Barnard, Hannah, 45
Barnes, Rebecca, Chart, 40
Barron, Mary, 92
Bartlett, Robert, 28
Beale, Thurza, 84
Beecher, Dr. Lyman, 92, 98, 103, 105, 112
Henry Ward, 98, 103, 107, 108, 111, 112
Beers, Joseph, 80
Benjamin, John, 28, 32
Richard, 28
Bergman, Helen B., Suppl. chart, 80
Blanchard, Ann Dawson Morrison, 71
Cadwallader Ford, 71
Charlotte Elizabeth, 71
Blanchard, Edwin, 71
Edwin Bond, 71
Eliza Ford, 71
Elizabeth, 70
Elizabeth Ford, 71
George, 71
Henry, 71, 84
John Orne, 71
Joseph, 71
Laura, 71
Laura Amanda, 71
Lucy Davis, 71
Mary, 71
Mary Jane, 71
Mary S., 71
Minnie Davis, 71
Nellie Lewis, 71
Samuel, 71
Samuel Orne, 71
Walter, 71
Walter Harrison Gray Otis, 71
William, 70, 71
Bond, Charlotte, 71
Helen, 71
Tommey, 98
Boswell, Jonathan, 32
Bowdoin, James, 56
Bowes, Rev. Nicholas, 57
Bowles, John, 23
Bowling, Charles Campbell, Suppl. chart, 79
Laura Gail, Suppl. chart, 79
Bradbury, Sarah, Chart, 40
Thomas, 38, 40
William, 42
Wymond, 40
Bradford, Gamaliel, 56
Bradish, Isaac, 72
Bradstreet, William, 56
Mr. Simon, 32
Brewer, Daniel, 17, 18, 20, 21, 28
Hannah, 18
Joanna, 17, 18, 20
Johannah, 18
Bridg, Edward, 21
Bridge, John, 32
Brooks, John, 77
Reuben, 82
Sarah, 77

BROWN, Abigail, Chart, 45, 49
Ephraim, 42
Mary, 92
Nathaniel, 45, 47
Samuel, 46
BROWNE, John, 28
BUCK, Ephraim, 77
Mary, Chart, 77, 78, 79, 82
Roger, 77
BUCKHAM, Hattie E., 85
BUGBY, Edward, 17
BUMSTEAD, Mr., 98
BURKE, Albert Edward, 79
BUSHNELL, Rev. Horace, 95
BUSWELL, Phebe, 39
BUTLER, Richard, 32
BUTTERS, Reuben, 62

CARRINGTON, Thomas, 28
CARTER, Abby Ann, 82
Abiel, Chart, 81
Abiel Gowing, 81
Amanda Jane, 82
Araminta Dormer, 82
Catherine, 80
Charles H., 71
Ellen, 82
Emily, 80
Ezra, 66
Fred Mortimer, 82
Hannah, 80
Jane, 81
Jonathan, Chart, 80, 81
Laura Amanda, 82
Mary Eliza, 82
Otis, 82
Phebe Morrill, 81
Rebecca L., 71
Samuel DeForest, 80
Rev. Thomas, 53
William Wallace, 82
CHASE, Rev. Benjamin, 103
George N., 81
CHURCHMAN, John, 28
CLARK, Mr., 42
Nicholas, 27
CLARKE, John, 32
CLEMENT, Jessee, 36
Job, 35, 36, 37, 38
John, 35, 36
Lydia, 35
Mary, 35
Robert, 35, 36
Sarah, Chart, 35, 38, 39, 45, 49
CLOUGH, Sarah, 78
COFFIN, Theodore DeLong, Suppl. chart, 80
COFFIN, Theodore DeLong, Jr., Suppl. chart, 80
COGGESHELL (Coxsall), John, 28
COLBY (Couldby), Anthony, 32, 33
Mary, 45
COLTON, George, 108
Julius, 109
Lucy, 108, 109
COOK, Paul, 58
COOKE, Elisha, 20
COOMES, James, 108 COMES. COMBES. COOMBES.
Joanna Colton, 108
John, 108,
Oliver Bliss, 108
CORNEAL (Cornell), Hannah, 82
COWING, Howland, 90
CRAFT, Griffin, 21, 22
CUMMINGS, Ada Maria, 79
CURTIS, William, 28
CUSHING, Rev. Caleb, 35, 44, 48

DALTON, Elizabeth, Chart, 45
DANFORTH, Samuel, 20
DAVIS, John, 36
Sarah, 17, 18, 20, 21
Tobias, 17, 18, 20, 38
DAY, Hannah, 78
DAYE, Mr., 25
DECOSTER, James, 89, 90
Sarah Oliver, 89, 90
DENISON, Edward, 20, 21
DENNISON, Daniel, 32
DIBBS, Capt. John, 41
DOOLITTLE, Sarah, 96, 97
DORR, Edward, 23
DUDLEY, Joseph, 16
Paul, 16, 23
Samuel, 32
Gov. Thomas, 16, 32, 51
William, 16
DUMMER, Margaret, 36

EAMES, Abigail, Chart, 82, 83
Anthony, 82
Clarissa, 82
Daniel, 82
Elizabeth ——, 83
John, 82
Jonathan, 57, 59, 81, 84
Lemuel, 82
Lemuel Cobb, 82
Mark, 82
Mary ——, 82
Nancy, 82
Nathan, 82
Robert, 82
Samuel, 82
Susannah, 82

EATON, Elsie Amelia, 83
Horace, 83
Horace Morrill, 83
James Loring, 83
Sarah Francis, 83
ELIOT, Rev. John, 16, 24
ELLIOT, Rev. Andrew, 50
ELMER, Edward, 27, 32
EVANS, Catherine, 109

FANE, Elizabeth, 36
FAVOR, John, 35
FELLOWS, Hannah, 45
FERN, Abigail, 96
FISHER, Frank Y., 83
FLANDERS, John, 46
Joseph, 44
FLINT, Emma L., 79
FLOYD, Anne ——, 96
Benjamin, 96
David, 96
Edward Tufts, 86
Elizabeth Walker, 85
Ellinor ——, 96
Hepzibah, 96, 97
Hugh, 96, 97
Isaac, Chart, 85
John, 96, 97
Lydia Hall, 85
Martha Morrill, 85
Mary Jaquith, 86
Rachel ——, 96
Samuel, 90, 96, 97
Sophia, 86
Susannah, Chart, 77, 89, 91, 96, 103
Thomas, 96
FOOTE, Dr., 104
FORBUSH, Annah, 92
FORD, Betsey, 70, 71
Cadwallader, Chart, 58, 59, 62, 66, 69, 70, 84
Elizabeth (Morrill), Chart, 66, 69, 70, 84
George Washington, 70
John Hancock, 70
Samuel, 70
FORSHEE, Catherine, 111
FOSTER, Elizabeth, Chart, 73
FRENCH, Hannah, 50
FRIEND, Georgina Maria, Suppl. chart, 79

GALLOUPE, Abbott B., Suppl. chart, 80
GARDNER, Deborah, 108
GARFIELD, Rebecca, 92
GILL, John, 39, 41, 42
GILL, Phebe, Chart, 39, 45
Phebe (Buswell), 39
GILMAN, Lydia, 50
GLOVER, Charles, 28
Mary, Chart, 72
Mr., 25
GOODMAN, Richard, 32
William, 32
GOODWYN, William, 27, 32
GOVE, Hannah Ellen, Suppl. chart, 80
GOWING, William E., 71
GRANT (Graunt), Zeth, 27
GRAY, Esq., J. Converse, 93
Harrison, 58
GREALY, Phillip, 41
GREELEY, Mary, Chart, 49
GREEN, Ruth, 39

HADDEN, Garrad, 32
HALE, Thomas, 36
HALL, Joseph Patten, 96, 97
William D., 83
HANCOCK, Gov. John, 63
Thomas, 56
HARLACKENDEN, Richard, 32
HARNDEN, Esther, 83
John, 62
Joshua, 62
Susannah, 82
HARRINGTON, Nancy, 92
Samuel, 92
Sarah, 72
HARRIS, Rev. Walter, 69
HART, Daniel, 82
Stephen, 32
HATCH, Benjamin Franklin, Chart, 91
HAVEN, Emma A., Chart, 91
HAYNES, Esq., John, 32
HEATE, Thomas, 32
HEATH, Isaac, 22
William, 28
HODGES, Mr., 24
HOLLISTER, Prudence, 109
HOLMAN, Edward, 28
HOLT, Betsey, 89
Harriet, 89
Mary, 89
Nathaniel, 89
HOOKER, Rev. Thomas, 32, 33
HOOPER, Robert, 56
HOSMER, Thomas, 32
HOWARD, Catherine, 82
HOWE, Joseph N., 73
Julia Ward, 73
Samuel Gridley, M.D., 73
HOWSER, Emma L., 78

HUNTINGTON, Rev. Joshua, 81, 97, 98
HUTCHINSON, Mrs. Anne, 35
Thomas, 56

JACKSON, Rev. Mr., 55
JAMES, William, 28
JAQUITH, Abraham, 53, 74
Benjamin, 53, 74
David, 50
Hannah, Chart, 15, 53, 73, 74, 77, 80
John (Jaques), Chart, 49
Jonathan, 50
Mary, 82
Nathaniel, 50
Sarah, 50
JAY, Ebenezer, 50
JENKINS, Joel, Chart, 76
JEWETT, Dr. John, 112
JOHNSON, Bertha Poor, Suppl. chart
Clarissa, 92
Eliza Morrill, Suppl. chart
Greta Stevens, Suppl. chart
John, 22
Moses E., Suppl. chart, 79
JONES, Ebenezer, 62, 67
Sarah, 74
JORDAN, Ann, 74

KILLOM, Esther, 81
KIMBALL, Charles H., Suppl. chart, 80
William, 83
KIPPENBERGER, Conrad, 83
KNOX, William, 80

LANGDON, Cynthia, Chart, 105, 112
Elam Chester, 107
James, 105
Rev. James Davenport, 105, 106, 112
John, 105
Lieut. Paul, 105
Philip, 106
LASHER, Armine, 79
Benjamin F., 79
LAWRENCE, Miss, Chart, 69
LEE, Luch E., 83
LEWIS, William, 27, 32
LINCOLN, Benjamin, 56
LORD, Margaret Searle, Suppl. chart, 80
Richard, 32
LYMAN, Triphena, 77
LYNDE, Benjamin, 56

MANN, Mary, Chart, 71
MARSH, Alice Elizabeth, 85
MARSH, Edward Floyd, 85
George Ezekiel, 85
James Morrill, 85, 86
Mary Prince, 85
Ruth, 85
MASON, Capt., 17, 27
MASTERS, John, 32
MAYO, John, 23
MAYSE, Mehitabel, 18
MERRILL, Abbie, Chart, 90, 91
Augustus, 90
Daniel, Chart, 40
Eva M., 83
MIHAN, Frances E., Suppl. chart, 79
MILES, Elizabeth Buckminster, Chart, 103, 104
MILLETT, Frank E., 85
MITCHELL, Rev. William, 94
MOODEY, Daniel, 41, 42
MOORHOUSE, Lora, 80
MORRILL, Aaron (Merill, Moil, Morell, Moril, Morill, Morrell, Morril, Murrell), Chart, 40
Abigail, Charts, 47, 49, 66, 67, 69, 76, 79, 80, 83, 84
Abraham, Chart, 15, 16, 17, 18, 19, 21, 23, 28, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 45, 49, 52, 75, 95
Alan A., 39
Annie Elizabeth, Chart, 110
Benjamin, Chart, 40, 46, 47, 48, 49, 77, 81, 90, 91, 93, 97
Benjamin Jaquith, Chart, 91
Betsey, 73
Bradbury, 40
Cadwallader Ford, Chart, 55, 56, 63, 74, 81, 84, 85, 98
Caroline Atwood, 84
Catherine, 72
Charles, 73, 78
Charles Henry, 78
Chastina Tryphena, 77
Cordelia (Warner), Chart, 109
Cynthia Augusta, 83
Cynthia (Langdon), Chart, 105, 108, 109, 112
Daniel, Chart, 42, 43, 44, 46, 48
David, 66
David Lawrence, 69
David Lawrence, Jr., 69
Dorothy, Chart, 63, 65, 66, 67, 73, 76
Ebenezer, 72
Edwin, 72
Eliakim, Chart, 65, 73
Eliza, 73
Eliza Ann, 83
Eliza Matilda, 73

MORRILL, Elizabeth, Chart, 18, 69, 72, 84
Elliott Ellsworth, 91
Emily, 84, 85
Eunice Adelaide, 72
Ezekiel, 47
George, Chart, 15, 89, 90, 91, 98, 100
George Elliott, Chart, 90, 91
Georgiana Augusta, 91
Gregory Townsend, 72
Hannah, Chart, 18, 75, 80, 81
Hannah Jaquith, 83
Harriet, Chart, 15, 73, 86
Harriet Augusta, 85
Henry Edwin, Chart, 74, 76, 77, 90, 91, 96, 97, 98, 99, 100, 103, 104, 106, 108, 109, 111, 112, 113, 114
Henry Edwin, Jr., Chart, 109
Hepzibah, Chart, 41
Horace Edwin, 40
Isaac, Chart, 16, 17, 18, 19, 20, 21, 22, 23, 28, 33, 35, 37, 38, 39, 41, 42, 43, 44, 45, 46, 47, 48, 49, 52, 65, 71, 72, 75, 82, 83
Rev. Isaac, Chart, 39, 50, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 66, 67, 69, 70, 72, 73, 74, 75, 84, 117
Isaac Justin, 83
Israel, 40
Jacob, Chart, 35, 37, 39, 40, 42, 43, 45, 48
James, Chart, 50, 65, 66, 69, 72, 73, 74
Jane, 69
Jemima, Chart, 43, 46
Joanna, 18
John, Chart, 42, 43, 45, 46, 48
Joseph, Chart, 46, 49, 73
Joseph Buck, 78
Joseph William, 78
Judith, 45
Katherine, 17, 18
Laura, 107, 108
Lena May, 85
Gov. Lot Myrick, 85
Lucretia, 73
Lydia, Chart, 37, 40
Maria, 72
Mary, Chart, 40, 43, 45, 46, 72
Mary Ayer, 78, 79
Mary Josephine, 78
Micajah, Chart, 47, 48, 49, 74, 77, 79, 81, 89, 91, 97
Miriam Pecker, 40
Moses, Chart, 37, 40
MORRILL, Nancy, 73
Nancy Allen, 82
Nathaniel, Chart, 15, 46, 47, 49, 53, 62, 65, 66, 71, 72, 73, 74, 75, 77, 78, 79, 80
Nellie L., 85
Paul, Chart, 47, 49
Phebe, Chart, 43, 47, 50, 70, 72, 76, 81
Rachel, Chart, 40, 42, 43, 46
Richard, Chart, 40
Samuel, Chart, 66, 69, 72, 81, 84, 85
Sarah, Chart, 17, 18, 20, 21, 37, 38, 39, 40, 42, 44, 45, 49, 72, 73, 90
Sarah Ford, 83
Sophia, Chart, 74, 85
Susan, 81, 84, 85
Susan Maria, 85
Susannah Floyd, Chart, 81, 89, 90, 91, 93, 95, 96, 97, 101, 103, 107
Susannah (Whittier), 39, 40
Tamson, Chart, 47, 48, 49
William, Chart, 65, 73
William Barnes, 40
William Henry, 69
William Micajah, Chart, 89
MUDGETT, Mary, 38
Sarah, 38
Temperance, 38
Thomas, 38
MUSSEY, Hester, 32

NEWELL, Abraham, 17
(Newhall), Mr., 89
Sallie, 89
Tom, 89
NEWMAN, Andrew, 89
NICHOLS, Annie Frances, 81
Carrie Ellsworth, 81
Charles A., 81
Dudley Morrill, 81
Edward Morrill, 81
Ella Jane, 81
Frank Henry, 81
Harriet Carter, 81
James Burt, 81
Mary Ellen, 81
Samuel Buck, 81
Samuel Otis, 81
NORCROSS, S. H., 19
NOYES, Rev. Daniel P., 51, 53, 54, 64, 73, 98
NURSE (Nourse), Abigail, 82
Rebecca, 82

OAKES, Simon, 32
O'COMBE, John, 108

Odiorne, Sarah, Chart, 49
Offit (Uskitt), Thomas, 28
Oliver, Peter, 50
Sallie, 89
Olmstedd (Olmstead), James, 27, 32
Osborn, John, 56
Mrs. Lyman P., 62, 63
Osborne, Alice P., Suppl. chart
Osgood, Mr., 89
Rev. Dr., 77, 97
John, 35, 36
Sarah, 36

Paige, James Edward, Suppl. chart, 79
Moses B., Suppl. chart, 79
Mrs. Moses B., Suppl. chart, 15, 79
Pairpont, John, 22
Page, Onesiphorus, Chart, 40
Parke, William, 22
Patrick, Capt. Daniel, 32
Peabody, Oliver, 16
Pearson, Nathan, 62
Peirce (Pierce), William, 23, 24, 25
Pemberton, Abbie Ann, 83
Charles Henry, 83
Charles K., 73, 83
Ella, 83
Emily Jane, 83
Frank H., 83
Laura Noble, 83
Mary Ellen, 83
Penniman, Rev. Joseph, 57
Pentry, William, 32
Perkins, Mary, 40
Sarah E., 86
Phelps, Ebenezer, 105
Elizabeth, 72
Sarah, 105
Phillips, Mr. Samuel, 99
Pierce, Mr. W. H., 103
(Peirce), William, 23, 24, 25
Pike, Joseph, Chart, 46
Robert, 40
Piper, Soloman, 90
Piquot, Maria, Chart, 91
Plummer, Edwin L., 83
Poole, Addie Francis, 83
Alice Amelia, 83
Carrie Atwood, 83
Edward Carlton, 83
Francis Wayland, 83
Hattie Augusta, 83
Mary Adeline, 83
Melville Cummings, 83
Nathaniel, 83

Poor, Abigail Morrill, Suppl. chart, 79
Alice Lephe, Suppl. chart, 80
Amy Huntington, Suppl. chart, 80
Caroline Gove, Suppl. chart, 80
Charles Morrill, Suppl. chart, 79, 90
Edward Floyd, Suppl. chart
Eliza Frothingham, Suppl. chart
Eliza Harris, Suppl. chart, 79
Elmer Merton, Suppl. chart, 80
Florence Cook, Suppl. chart, 79
Francis Lord, Suppl. chart, 80
Frank Walker, Suppl. chart, 79
Harriet Ann, Suppl. chart, 79
Helen Louise, Suppl. chart, 80
Jennie Cordelia, Suppl. chart
John Gove, Suppl. chart, 80
Margaret Silver, Suppl. chart, 80
Martha Lasher, Suppl. chart, 80
Mary Abby, Suppl. chart
Mary Florence, Suppl. chart
Nathan, Suppl. chart, 80
Nathan Holt, Suppl. chart, 79, 80
Porter, Eliphalet, 16
Post, Eldad, 109
Hannah Case, 109
Sibel, 109
Pownall, Thomas, 56
Prat, John, 32
Pratt, Abbie, 82
Sally, 96
Pynchon, Joseph, 56

Redinge, Joseph, 32
Remington (Rimington), Rhoda, 38
Richards, Nathaniel, 27, 32
Richardson, Abbie S., 85
Julia, 71
Riddlesdie, Rose, 92
Robbins, Mr., 89
Roberts, Albert C., 83
Joseph, 28
Roe, Mary, 78
Rogers, Catherine, 90
Thomas, 90
Rowell, Philip, Chart, 40
Ruggles, Dorothy, Chart, 50, 51, 69, 70, 73
John, 23
Rev. Samuel, 50, 51
Thomas, 51
Russell, Ruth, Chart, 73
Ryder, William, 89

Sargent, Elizabeth, Chart, 45
William, 45
Savage, Habijah, 23

SAYWOOD, Henry, 34
SEVERANCE (Seaverns), Ephraim, 40, 44
SEWELL, Stephen, 56
SHELDON, Asa G., 82
SHELLEY, Robert, 28
SHEPARD, Mr., 32, 33
SHEPERD, John, 43, 46
SHERMAN, Rev. Nathaniel, 57
SHERRAT, Hugh, 35
SHOREY, Jennie Marion, 83
Lorenzo W., 83
Mina Florence, 83
SIMMONS, Thomas B., 79
SIMONDS, William, 66
SMITH, Abraham, 20
Annie Morrill, Chart, 74, 75, 107, 110, 111
Francis, 20
Henry Montgomery, 111
Hugh Montgomery, Chart, 111
Isaac, 20
John, 20, 21
Katherine, 17, 18, 20
Mary, 20
Pamela, 73
Sarah, Chart, 49
SNELLING, Ephraim, 89
SPENCER, Thomas, 32
William, 32
SPERRY, Marion Preston, 85
STACY, Mrs. Mary Hunt, 105
STEARNES, Rev. Samuel, 57, 58
STEBBINS, Edward, 32
Esther, 105
STEELE, George, 32
Henry, 32
John, 32
STEVENS, Benjamin, 45
Elizabeth, Chart, 35, 45
Hannah, Chart, 46
Jerimiah, 44
John, 38
Mary, Chart, 45, 46
Samuel, 17, 19, 23
Tabitha, Chart, 49
STIMPSON, Abba Maria, 15, 62, 75, 86, 87, 90
Charles Martin, 86
Harriet, Chart, 62, 78, 86, 90, 99
Harriet Ann, 86
Percival Morrill, 86
Samuel Brown, 75, 86
Sarah May, 86
Thomas, Chart, 86
Thomas Morrill, 15, 86
STONE, Rev. Eliab, 62, 63
Mr. Samuel, 32
SULLIMIN, Mary, Chart, 91
SUMNER, Edward, 23
SYKES, Lucina K., 109

TALLCOTT (Talcott), John, 27, 32
TARR, Henry A., 84
TEWKSBURY, Hannah, 96
THACHER, Rev. Peter, 50
THOMPSON, Emma L., 78
James, 53
John, 35
TIBBETS, James, 80
TOMPSON, Benjamin, 16
TOPPAN, James, Chart, 49
TORREY, Eunice, 105
TOTMAN, Jo., 28
TRUE, Henry, 49
TUCKER, John, 42
TUFTS, Lydia Hall, 85
Susan, Chart, 81, 84
TURNER, Liev. or Left., 20, 21

UPTON, Amanda Jane, 81
Thomas, 81
USKITT (Offit), Thomas, 28

VARNEY, Rev. Mr., 54, 55
VINCENT, Luke, 81
Sarah Wood, 81

WADE, Jonathan, 28
WADSWORTH (Wardsworth), William, 27, 32
WAITE, Elizabeth, 85
WAKEMAN, Samuel, 25
WALKER, Isaac, 72
Susannah, 71
Timothy, 58, 59, 66
WALTER, Nehemiah, 16
Thomas, 16
WARD, Rev. John, 35
WARNER, Andrew, 32
Cordelia, Chart, 109
John, 109
Margaret, 109
Milo, 109
Omri, 109
WARREN, Anna Harrington, Chart.
Charles Peabody, Chart, 91, 92, 93
Daniel, 92
Joel, 92
John, 92
John Edward, Chart, 91
Gen. Joseph, 19
Henry Morrill, Chart, 91, 92
Horace Bushnell, Chart, 91
Margaret ——, 92

WARREN, May Chamberlain, 91
Olin Marker, 92
Rebecca ——, 92
Richard, 92
Russell Cook, Chart, 91
Susannah Floyd, Chart, 92, 94, 95, 97, 100, 101, 103, 107
Rev. Sylvanus, Chart, 91, 92, 95
Timothy, 92
WATSON, John, 28
WEBB, Richard, 32
WELD, Hannah, 18
Joseph, 18
Sarah, 18
Thomas, 20, 21, 22
WESTWOOD, William, 32
WETHERBY, Mary, 92
WHEELER, Mary S., 71
WHEELWRIGHT, Rev. John, 35
WHITCOMB, Martha Ames, 91
WHITE, John, 27, 32, 50
Mary, 50
William, 50
WHITING, Elizabeth, 51
Nancy, 73
Rev. Mr., 51
WHITTIER, Charles C., 87
John Greenleaf, 39
Susannah, Chart, 39
Thomas, 39
William, Chart, 50
WILKINSON, Edward Poor, Suppl. chart
WILKINSON, Robert H., Suppl. chart
WILLARD, Bertha Eudora, 77, 78
Carrie Estelle, 78
Florence Augusta, 78
George Owen, 77
WILLET, Tobie, 28
WILLIAMS, Rev. Charles H., 106
Elizabeth, 51
Harriet Langdon, 106, 112, 115
John, 23
Samuel, 23
WILSON, Henry, 23
WINSLOW, Samuel, 33
WINSTANLEY, Newham E., 91
WINTHROP, Gov. John, 24, 52
WISE, Mary, 38
WISNER, Rev. Benjamin B., 97, 98
WITCHFIELD, John, 28
WOODBRIDGE, Rev. John, 51
Martha, 51
WORCESTER, Rev. William, 34, 35
WORTHEN, Abbie Louise, 79
Charles Nathaniel, 79
Clara May, 79
Clara S., 79
George Sumner Buck, 79
Jacob Wheeler, 78, 79
Martha, Chart, 49
Martha Ann, 79
WYMAN, Morrill, 73
Dr. Rufus, 73

MAIN CHART

FIRST GENERATION

ABRAHAM MORRILL, came from England in the "Lion," arrived at Boston, September 16, 1632. Cambridge as proprietor for two years, went to Salisbury as proprietor, *m.* **SARAH CLEMENT** of Haverhill, June 10, 1645. Abraham *d.* at Roxbury, June 20, 1662, while on a visit to his brother Isaac with whom he came to this country. The brothers are buried in the "Old First Burying Place," Roxbury, Mass.

SECOND GENERATION, 9 children of Abraha Morrill and Sarah Clement

ISAAC, *b.* July 10, 1646, *d.* Oct. 17, 1713, *m.* **PHEBE GILL,** Nov. 14, 1670, *b.* Jan. 6, 1649–50, *d.* May 6, 1714.

Jacob, *b.* Aug. 24, 1648, *d.* April 24, 1718, *m.* Susannah Whittier, July 15, 1674, *b.* March 27, 1656, *d.* Feb. 15, 1726–7.

Sarah, *b.* Oct. 14, 1650, *d.*, *m.* Philip Rowell, Jan. 5, 1670; *m.* Onesiphorus Page, July 31, 1695; *m.* Daniel Merrill, May 29, 1708.

Abraham, *b.* Nov. 14, 1652, *d.* in 1697 or 1698, *m.* Sarah Bradbury, about 1688, *b.* Feb. 26, 1661–2, *d.* March 5, 1708–9.

Moses, *b.* Dec. 28, 1655, *d.* May 20, 1731, *m.* Rebecca Barnes, who *d.* April 3, 1727, *m.* Mary.

Aaron, *b.* Aug. 9, 1658, *d.* Jan. 31, 1658–9.

Richard, *b.* Feb. 6, 1659–60, *d.* Feb. 17, 1659–60.

Lydia, *b.* March 8, 1660–1, *d.*, *m.* Ephraim Severance, Nov. 9, 1682.

Hepzibah, *b.* Jan. 1662–3, *d.*, *m.* Capt. John Dibbs, about 1689.

FIFTH GENERATION, 1 by Rev. Isaac and Mary Ayer, 11 by Rev. Isaac and Dorothy Ruggles

James, *b.* June 9, 1742, *d.* Sept. 12, 1742.

Samuel, *b.* April 21, 1744, *d.* Sept. 24, 1787, *m.* Miss Lawrence, of Epping, N. H.

Elizabeth, *b.* June 1, 1746, *d.* Aug. 6, 1804, *m.* Cadwallader Ford, May 23, 1776, *b.* Nov. 27, 1743, *d.* Oct. 15, 1804.

Isaac, *b.* Aug. 13, 1748, *d.* May 5, 1839, *m.* Mary Mann, who *d.* Dec. 23, 1831.

James, *b.* Feb. 8, 1751, *d.* April 3, 1833, *m.* Mary Glover, who *d.* April 3, 1842.

Eliakim, *b.* Jan. 2, 1753, *d.* Aug. 13, 1842, *m.* Ruth Russell, who *d.* Sept. 2, 1824.

William, *b.* March 22, 1755, *d.* Jan. 18, 1827, *m.* Elizabeth Foster, who *d.* Aug. 15, 1831.

NATHANIEL, *b.* April 22, 1757, *d.* Oct. 23, 1828, *m.* **HANNAH JAQUITH,** Dec. 13, 1781, *b.* Jan. 12, 1759, *d.* April 7, 1826.

Dorothy, *b.* July 13, 1760, *d.* Oct. 6, 1838, *m.* Joel Jenkins, Aug. 2, 1814, *b.* Sept. 23, 1757, *d.* June 16, 1821.

A son still-born, April 22, 1763.

Abigail, *b.* May 19, 1765, *d.* Dec. 3, 1851.

Phebe, *b.* July 17, 1768, *d.* March 29, 1790.

SIXTH GENERATION, 10 children of Nathaniel and Hannah Jaquith

MICAJAH, *b.* Nov. 25, 1782, *d.* July 26, 1814, *m.* **SUSANNAH FLOYD** of Chelsea, Nov. 1, 1807, *b.* Aug. 27, 1780, *d.* Jan. 7, 1860.

Nathaniel, *b.* Dec. 3, 1783, *d.* May 6, 1837, *m.* Mary Buck, Dec. 1, 1808, she *d.* April 20, 1831.

Hannah, *b.* March 11, 1785, *d.* March 22, 1867, *m.* Jonathan Carter, Nov. 1, 1804.

Samuel, *b.* Jan. 29, 1787, *d.* Jan. 9, 1819, *m.* Susan Tufts, Dec. 24, 1818, *b.* Jan. 4, 1794, *d.* July 16, 1880.

Benjamin, *b.* March 11, 1789, *d.* Nov. 6, 1824, *m.* Susannah wid. Micajah, March 24, 1817.

Phebe, *b.* July 11, 1791, *d.* April 19, 1863, *m.* Abiel Carter, Dec. 16, 1810.

Isaac, *b.* July 2, 1793, *d.* July 17, 1843, *m.* Abigail Eames, Feb. 24, 1820, *b.* Sept. 3, 1800, *d.* April 26, 1847.

Cadwallader Ford, *b.* Oct. 1, 1796, *d.* Dec. 29, 1881, *m.* Susan Tufts Eames, wid. Samuel, July 30, 1829.

Sophia, *b.* Sept. 18, 1799, *d.* July 4, 1868, *m.* Isaac Floyd, April 23, 1829, *b.* Jan. 11, 1801, *d.* Nov. 9, 1865.

Harriet, *b.* July 5, 1802, *d.* Feb. 7, 1871, *m.* Thomas Stimpson, April 21, 1825, *b.* April 6, 1800, *d.* May 1, 1882.

RD GENERATION, 11 children of Isaac and Phebe Gill

ABRAHAM, *b.* Aug. 22, 1671, *d.*, *m.* Elizabeth Sargent, Jan. 2, 1695–6.

ISAAC, *b.* July 24, 1673, *d.* June 22, 1737, *m.* **ABIGAIL BROWN,** May 30, 1696, *b.* Feb. 1, 1674–5, was living in 1721.

MARY, *b.* Feb. 1, 1673–4.

SARAH, *b.* May 27, 1675, living in 1713, probably unmarried.

JACOB, *b.* May 25, 1677. Will proved March 25, 1754, *m.* Elizabeth Stevens, Dec. 4, 1701; *m.* Elizabeth Dalton, Jan. 5, 1722–3.

JOHN, *b.* Nov. 2, 1679. Will proved April 31, 1760, *m.* Mary Stevens, Dec. 23, 1703.

RACHEL, *b.* Feb. 18, 1681–2, *d.* Feb. 29, 1681–2.

DANIEL, *b.* Feb. 18, 1682–3. Will proved June 9, 1755, *m.* Hannah Stevens, Jan. 23, 1706–7.

JEMIMA, *b.* Oct. 9, 1685, *d.*, *m.* Joseph Pike, Jan. 18, 1720–1.

MARY, *b.* Sept. 10, 1689, living a "spinster" in 1740.

RACHEL, *b.* Aug. 24, 1692, *d.*, *m.* John Shepard, March 20, 1711–12.

FOURTH GENERATION, 9 children of Isaac and Abigail Brown

BENJAMIN, *b.* Jan. 27, 1696–7, living in 1737, *m.* Ruth Allen, Jan. 21, 1719–20, *b.* March 5, 1700–1.

ABIGAIL, *b.* May 6, 1699, living in 1737, *m.* James Toppan, Nov. 12, 1731.

NATHANIEL, *b.* July 20, 1701, *d.* about 1738, *m.* Sarah Odiorne.

JOSEPH, *b.* Nov. 15, 1703, *d.*, *m.* Tabitha Stevens, May 19, 1725, who *d.* March 31, 1733; *m.* Sarah Smith, April 20, 1734.

PAUL, *b.* May 5, 1706, *d.*, *m.* Martha Worthen, Feb. 16, 1739–40.

MICAJAH, *b.* July 21, 1708, *d.* 1750–55, *m.* Mary Greeley, Jan. 17, 1733–4.

TAMSON, *b.* Oct. 16, 1712, *d.*, 1796, *m.* John Jaquith of Wilmington, Feb. 21, 1743–4.

PHEBE, *b.* July 7, 1715, *d.*, *m.* William Whittier, Feb. 17, 1736–7.

ISAAC, *b.* May 20, 1718, *d.* Aug. 17, 1793, *m.* Mary Ayer, Aug. 27, 1741, *b.* July 8, 1718, *d.* July 3, 1742; *m.* **DOROTHY RUGGLES,** Aug. 4, 1743, *b.* Jan. 7, 1721–2, *d.* May 20, 1804.

SEVENTH GENERATION, 3 children of Micajah Morrill & Susannah Floyd and 2 children of Benjamin Morrill and Susannah Floyd

WILLIAM MICAJAH, *b.* Aug. 27, 1808, *d.* June 15, 1816.

GEORGE, *b.* July 9, 1811, *d.* Sept. 27, 1836, *m.* Sarah Oliver Decoster, April 25, 1833, *b.* July 5, 1811, *d.* March 2, 1871, she *m.* 2d William Ryder.

HENRY EDWIN, *b.* Dec. 29, 1813, *d.* March 6, 1874, *m.* Elizabeth Buckminster Miles, on Sept. 7, 1837, *b.* Dec. 21, 1819, *d.* Sept. 25, 1837; *m.* **CYNTHIA LANGDON,** Nov. 11, 1841, *b.* Aug. 23, 1823, *d.* Jan. 9, 1861; *m.* Cordelia Warner, July 30, 1863, *b.* Nov. 25, 1817, *d.* Oct. 3, 1906.

EIGHTH GENERATION

SARAH, *b.* July 16, 1834, *d.* Feb. 6, 1838.

GEORGE ELLIOTT, *b.* Oct. 29, 1836, *d.* Oct. 23, 1897, *m.* Abbie Merrill, Oct. 17, 1860, *b.* May 25, 1844, she *m.* 2d Benjamin F. Hatch, Dec. 31, 1902, *b.* Aug. 9, 1836.

HENRY EDWIN, JR., *b.* and *d.* May 24, 1844.

ANNIE ELIZABETH, *b.* Feb. 13, 1856, *m.* Hugh Montgomery Smith, June 9, 1880, *b.* Sept. 21, 1848, *d.* Aug. 30, 1897.

BENJAMIN JAQUITH, *b.* March 8, 1818, *d.* April 18, 1872, *m.* Maria Piquot of Boston, in 1837.

SUSANNAH FLOYD, *b.* Feb. 26, 1823, *d.* May 10, 1898, *m.* Rev. Sylvanus Warren, Oct. 14, 1846, *b.* Feb. 6, 1822, *d.* March 10, 1878.

Two children.

HORACE BUSHNELL WARREN, *b.* Nov. 25, 1849, *d.* July 12, 1852.

HENRY MORRILL WARREN, *b.* Sept. 5, 1852, *d.* March 2, 1914.

JOHN EDWARD WARREN, *b.* Jan. 9, 1855, *m.* Emma Haven, Feb. 20, 1890.

RUSSELL COOK WARREN, *b.* May 20, 1857, *d.* July 15, 1859.

CHARLES PEABODY WARREN, *b.* March 13, 1859, *m.* Mary Sullimin, Dec. 24, 1881.

ANNA HARRINGTON WARREN, *b.* June 29, 1861, *d.* July 3, 1861.

SUPPLEMENTARY CHART

EIGHTH GENERATION

8 Children of Abigail Morrill, *b.* Aug. 24, 1821, *d.* Sept. 16, 1862, *m.* May 17, 1843, to Nathan Holt Poor, *b.* Nov. 14, 1817, *d.* Jan. 27, 1898

ELIZA FROTHINGHAM POOR, *b.* Aug. 13, 1844, *d.* Aug. 22, 1844

FRANK WALKER POOR, *b.* Dec. 18, 1845, *m.* Georgina Maria Friend, on Nov. 7, 1867, *b.* Oct. 8, 1845, she *d.* Oct. 12, 1881, *m.* Frances E. Mihan, Jan. 11, 1883, *b.* Feb. 4, 1855.

HARRIET ANN POOR, *b.* July 16, 1852, *d.* Dec. 19, 1901, *m.* Moses E. Johnson, Feb. 28, 1877.

ELIZA HARRIS POOR, *b.* Oct. 27, 1854, *m.* Robert H. Wilkinson, April 18, 1883, he *d.* Sept. 22, 1884, *m.* Moses B. Paige, July 18, 1893.

CHARLES MORRILL POOR, *b.* March 16, 1857, *m.* Alice P. Osborne, Oct. 5, 1881.

EDWARD FLOYD POOR, *b.* Aug. 6, 1858, *d.* Aug. 5, 1878.

MARY FLORENCE POOR, *b.* Oct. 30, 1860, *d.* Jan. 24, 1861.

MARY ABBY POOR, *b.* June 15, 1862, *d.* April 29, 1878.

NINTH GENERATION

FLORENCE COOK POOR, *b.* Dec. 9, 1872.

ABIGAIL MORRILL POOR, *b.* June 21, 1884, *m.* Charles Campbell Bowling, Oct. 14, 1908, he was *b.* July 11, 1884.

TENTH GENERATION

LAURA GAIL BOWLING, *b.* Dec. 22, 1910.

BERTHA POOR JOHNSON, *b.* Jan. 4, 1878.

GRETA STEVENS JOHNSON, *b.* Aug. 17, 1882.

ELIZA MORRILL JOHNSON, *b.* Nov. 16, 1889.

EDWARD POOR WILKINSON, *b.* Aug. 5, 1884, *d.* Oct. 10, 1884.

JAMES EDWARD PAIGE, *b.* June 23, 1896.

No children.

EIGHTH GENERATION

8 Children of Nathan Holt Poor, by his 2d wife, Hannah Ellen Gove of Deering, N. H., *m.* Dec. 24, 1863, she was *b.* Dec. 8, 1839.

MARGARET SILVER POOR, *b.* Oct. 6, 1864, *m.* Abbott B. Galloupe, June 14, 1906.

ELMER MERTON POOR, *b.* Jan. 11, 1866, *m.* Margaret Searle Lord, Oct. 22, 1891.

NATHAN POOR, *b.* March 11, 1869, *m.* Helen B. Bergman, June 20, 1899.

ALICE LEPHE POOR, *b.* Jan. 10, 1871. Unmarried.

JENNIE CORDELIA POOR, *b.* Sept. 6, 1874, *d.* Aug. 6, 1875.

HELEN LOUISE POOR, *b.* Oct. 29, 1877, *m.* Charles H. Kimball, Nov. 28, 1900.

JOHN GOVE POOR, *b.* and *d.* Dec. 9, 1879.

AMY HUNTINGTON POOR, *b.* May 21, 1882, *m.* Theodore DeLong Coffin, July 11, 1907.

NINTH GENERATION

No children.

FRANCIS LORD POOR, *b.* May 16, 1893.

CAROLINE GOVE POOR, *b.* May 10, 1900.

NATHAN HOLT POOR, *b.* Oct. 23, 1902.

MARTHA LASHER POOR, *b.* Feb. 11, 1905.

JOHN GOVE POOR, *b.* Jan. 31, 1910.

No children.

THEODORE DELONG COFFIN, JR., *b.* June 25, 1908.